The LUTHERAN

STREET SCENE IN NAZARETH TODAY

Here Jesus spent his childhood

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37, No. 46

AUGUST 17, 1955

CENTS

Dead End

THE SIGN DECEIVED many people. The words "Dead End" forced them to stop, turn around, and seek another road to the main street.

The two young boys who rode their bicycles to our street that morning were adventurers. They had never visited this neighborhood before.

AS THEY CAME to the sign, they were halted in their journey. They seemed confused and did not know which way to proceed. One lad was ready to turn back and look elsewhere. The other peddled to the far end of the street. He stopped, then turned, his freckled face gleaming, and shouted with a tone of joyous discovery, "Hey, Frank! T road doesn't end. It goes on."

He had found the small alley that from the neighborhood street to next thoroughfare. His compan leaped to the seat of his bike and eage peddled after him.

This street and its sign are so l life. In our journey on earth we d near a sign called death, and think ends. To those who seek to fol Christ's way comes the glorious covery that the road does not end, goes on to eternity. Death is no "Dead End." The road goes on.

—RICHARD I. PRE

The LUTHERAN News Magazine of the United Lutheran Church in Amer

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THE CHURCH IN THE NEWS

Thought control in Georgia

"It is not often that I make any statement to the press about public issues," the Rt. Rev. Randolph H. Clayborne, Jr., led off. He is Protestant Episcopal bishop of north Georgia. This time he would make a statement, he said, because "this matter is crucial."

Georgia's board of education has made "an effort to bring about state control of thought, opinion, and expression that lines us up with Nazi Germany or Communist Russia," said the bishop. The Georgia board of education had ruled that Negro school teachers will lose their licenses for life if, after Sept. 15, they are members of the National Association for the Advancement of the Colored People.

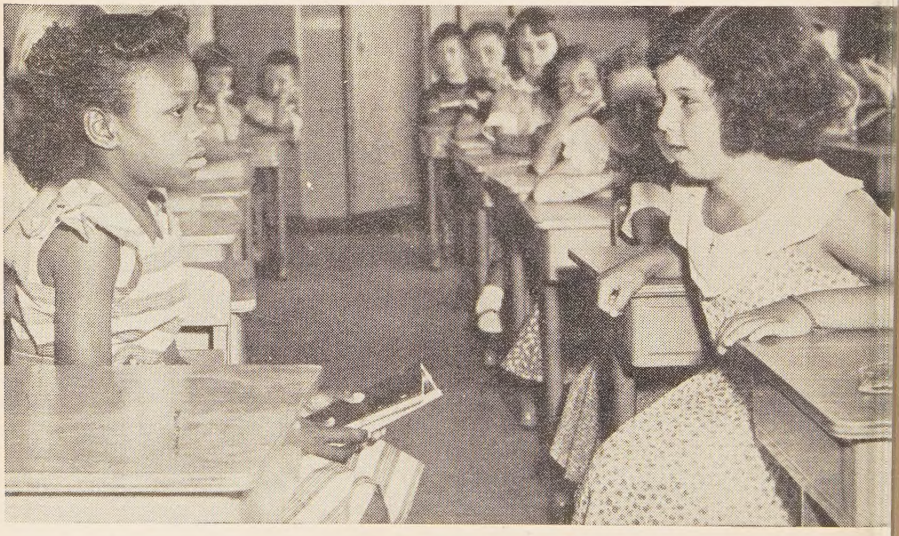
Any Georgia teacher, white or black, will be "forever barred from teaching in Georgia's public schools," the board said, if he "supports, encourages, condones, agrees to teach a mixed class."

The U.S. Supreme Court was una mous in ruling against school segregati Bishop Clayborne emphasized. "It going too far to threaten the liveliho of anyone who is patriotic enough" favor compliance with the court ruli "It is time we turned our attention ward finding means of compliance," s the bishop. He added:

"The State Board of Education see to be taking its place in line with th subversive organizations that seek change our government by force."

Might confuse young people

A Methodist student pastor at the U versity of Florida, the Rev. Thax Springfield, should give up his job, s the local board of directors of the We Foundation, because he signed a petit



GEORGIANS SAY "NO"

Segregation ended at Fort Myers, Virginia, elementary school

rging the university to admit Negro udents.

Mr. Springfield "should be moved to charge where his personal opinions re-ırding political matters will not confuse ır young people," the directors said.

/ant Indians in churches

No more church services for American ıdians in Wisconsin will be provided by e Evangelical Lutheran Church. Work nong the Indians has "reached a point development" at which it is possible to ose the 70-year-old Bethany Mission at ittenberg, Wisconsin, said Dr. Philip S. ybvig.

The mission is asking Indians to "look the nearest Lutheran congregation for eir spiritual guidance and nurture." ıurches in Wisconsin, said the ELC ome Missions Department, "should nister to all people of the community, thout regard to race or color, economic cumstance or any other outward ndition."

In many western communities Indians e as sharply segregated as Negroes in e South. A boarding school for the heida, Chippewa, and Winnebago tribes s conducted at the Bethany Mission til 20 years ago, when Indians were couraged to attend public schools in area. Now the time has come, said . Dybvig. for Lutheran parishes in sconsin communities "to open wide doors of their churches to the lians."

mic books must clean up

Rising tide of "comic books" featuring ne, horror, sex had frightened numer-American adults. They worried about effect the books—sold at low prices countless newsstands—are having on ı-agers. Church groups, especially Ro-ı Catholic societies, lobbied vigorously this year in state legislatures for laws banning sale of such books.

This month most of the 1955 decisions of U.S. state legislatures on comic books had been made. The Massachusetts House of Representatives in late July turned down a control bill which had passed the Senate. But 12 states passed laws either forbidding all sale of condemned comics or restricting sale to persons over 18.

The 12 states are: California, Connecticut, Maryland, Montana, Nevada, New Jersey, New York, North Carolina, Oklahoma, Oregon, Texas, Washington.

Comic book control failed to pass in Delaware, Indiana, Illinois, Iowa, Kansas, Massachusetts, Minnesota, New Mexico, South Dakota, Utah, and Wisconsin. Rhode Island and Vermont appointed committees to study the question and report next year. Action is pending in New Hampshire and Pennsylvania.

The Connecticut law provides a $500 fine, six months' imprisonment, or both, for each time sex, crime, horror "comics" or "girlie" magazines are displayed for sale where they may be seen by persons under 18. Some cities, such as Omaha, enacted similar local ordinances. Action in Omaha was urged by James A. Hart of the local Holy Name Society council.

U.S. legislation sponsored by Senator Estes Kefauver, closing loopholes regarding transportation of obscene publications, was approved by the Congress and sent to President Eisenhower for signature.

New Hampshire approves lottery

The state of New Hampshire will make $2 million a year, legislators estimate, on two horse races a year. This month they were expecting Governor Lane Dwinnel to sign a bill, enacted by the legislature, setting up state sweepstakes, the first in the United States.

Tickets on the races would be sold at $5, with the top winner getting about $25,000. The money would go to the state's general fund.

All-night prayer vigils were held in Baptist churches in Arkansas last month on the night before a referendum vote on opening a race track near Texarkana. The vote was 2 to 1 against the track.

Connecticut's Governor Abraham Ribicoff in mid-July signed a bill enacted by the state legislature legalizing games of chance conducted by religious, charitable, civic, and veterans' organizations. Protestant churchmen made a personal appeal to the governor to veto the bill. A bill amending the Delaware constitution to permit bingo, which does not take effect unless reaffirmed in 1957, was passed by the state general assembly in mid-July.

More refugees arrive

Another roundtrip to Germany was completed this month by the U.S. naval transport, the "General Langfitt," bringing 1,205 refugees to New York harbor on Aug. 6. The ship brought 1,243 immigrants (278 of them sponsored by Lutheran Refugee Service) on its first trip which was concluded July 12. Five more sailings are scheduled this year.

Refugees arriving Aug. 6 were from Germany and Austria. They are part of the 209,000 nonquota immigrants authorized for admission into the U.S. by the 1953 Refugee Relief Act. The 1,205 arrivals will settle in 36 states.

The U.S. Congress adjourned this month without amending the Refugee Relief Act, still leaving it tangled in complications which make its administration difficult. It takes 126 days to clear a visa for a refugee family hoping to come to the U.S. The time may be shortened, surmised Pierce J. Gerety who was brought to the U.S. State Department to

PIERCE J. GERETY, PAUL C. EMPIE

Visas may not take 126 days

speed up the immigration process.

Lutherans, now actively seeking sp sors who will find homes and jobs refugee families, had assisted 1,205 p sons to reach the U.S. through July under the terms of the 1953 law. Ass ances for 4,148 families have been cured, about half the number needed year.

SCORE BOARD ON REFUGEES

Assurances for families secured by Lutheran Refugee Service through July 29 4,

Secured in week of July 30-Aug. 5

Refugees arriving under LRS sponsorship through July 29 1,

Arrivals in week of July 30-Aug. 5

Money for relief shipments

In the rush to get the U.S. Cong adjourned this month, one appropria helpful in the church's overseas work approved in full. Senator Hubert

Humphrey of Minnesota prodded legislators into allotting $15 million to reimburse church agencies and similar groups for what they spend on ocean freight in shipping relief supplies abroad.

The U.S. government will assist the agencies with the cost of shipment of government-donated surplus food supplies ($13 million) and shipment of supplies the agencies themselves gather ($2 million). Since 1948 Lutheran World Relief has received $2,034,283 from the U.S. government on freight costs in shipping food, medicine, and clothing to such countries as Germany, Austria, Yugoslavia, Korea, Jordan.

Aiding church groups in distributing supplies overseas is one of "the least expensive and most fruitful aspects" of U.S. activities on behalf of other nations, said President Dwight Eisenhower. Senator Humphrey said that "at this time, when mistrust, suspicion, and confusion so distort impressions of the United States abroad, the world-wide relief efforts of the churches—given and accepted on a simple people-to-people basis of human kindness—are particularly effective in portraying our true feelings to our neighbors overseas."

Church may be on Thursday night

By 1970 it may be necessary to hold church services on Thursday nights instead of Sundays, the Rev. Irving R. Murray of Pittsburgh predicted. With automatic machinery more widely used in industry, the three-day weekend may be just around the corner. By 1970 church members "will probably be flying back home from Paris or Hawaii on Sunday mornings," he said.

"It is no good trying to oppose the inevitable," said Mr. Murray. He said it would be "arrogant of churches to assume they have the right to impose the village, agricultural type of Sabbath of ancient times upon modern, urban, industrial people."

CUT CAKE ON CHAPLAINCY ANNIVERSARY
Chief of Chaplains Ryan and Mrs. Wilbur Brucker, wife of Secretary of Army

Chaplains for 180 years

It had been 180 years since army chaplains were provided by act of the Continental Congress meeting in Philadelphia July 29, 1775. At army posts across the U.S. celebrations of the anniversary were held in late July.

"In peace and in battle, in garrison and in combat, the chaplains have played an incalculably important role in maintaining the religious faith and military morale of our defenders," said President Eisenhower.

There are now 1,300 Protestant, Roman Catholic, and Jewish clergymen in the U.S. Army chaplaincy service, said the Chief of Chaplains, Maj. Gen. Patrick J. Ryan.

Another trial scheduled in Northwest

Nothing that happened in the United Lutheran Church in a dozen years had so much newspaper publicity as the heresy trial of the Rev. George Crist in Milwaukee last month. A trial committee of the Synod of the Northwest found him at fault on 9 of 14 charges, and recommended suspending him from the ministry pending final decision in his case (*see page 44*).

Second on the list of three pastors being investigated for unorthodox teaching is the Rev. John H. Gerberding, pastor of Holy Cross Church, Menomonee Falls, Wisconsin. He is a grandson of a former professor at Northwestern Seminary, Dr. George H. Gerberding, who wrote one of the most conservative textbooks of Lutheran theology, *The Way of Salvation in the Lutheran Church.*

An investigating committee of the Northwest Synod voted unanimously on Aug. 1, after a five-hour questioning of the 33-year-old pastor, that a trial should be held. The trial has been scheduled for Aug. 30. Pastor Gerberding protested that the Lutheran Church has "no cut and dried manner for receiving the Scriptures," in objecting to charges that he deviated from the church's interpretation of biblical doctrines.

German priest ruled out of bounds

A Roman Catholic priest in Berlin must withdraw from sale a pamphlet entitled "Basic and Practical Considerations Regarding Christian Teaching in the Marian Year." The Vatican newspaper, *Osservatore Romano,* announced the decision in the case of the Rev. John Pinsk.

The booklet has a "visible and clear tendency to place the Madonna on the same level as other creatures," the Vatican announced. It is based exclusively on scripture, disregarding the development of Roman Catholic tradition regar ing Mary during 19 centuries, it w charged. The author was accused of di regarding a statement of Pope Pius XII 1954 that a man "is very much mistaker if he considers it "possible adequately define or correctly to explain the Bless Virgin from the Sacred Scriptures alone

Will need more Sunday school classes

There will have to be 400,000 mo classes organized in U.S. and Canadi Sunday schools for the new pupils to

CHURCH LEADERS MET IN CLEVELAN

Leonara Flores came from the Phil pines, Sham S. S. Albert from Pakis

expected in the next dozen years. Alewyn L. Roberts, speaking at the ternational Sunday School Convention Cleveland last month, reminded chu school leaders that 82,500 babies born in the two countries each we Along with the zooming birth ra churches have succeeded in enrolling creasing proportions of the contine youth in their schools.

Although church school enrollme are rising, half of U.S. and Canad

outh still receive no religious instruc-on, the Rev. Ralph N. Mould told the achers. Christianity would soon be ex-nct, he said, if the teaching process were andoned. "Nobody can inherit biologi-lly one whit of the Christian faith. It as to be learned, and from scratch, by very human being. Such facts give a mpelling urgency to the statistics."

New-style buildings for the church hool were recommended by Dr. C. arry Atkinson. He said that light, airy ducational rooms, of modern design in-de and out, must be equipped for handi-aft, sound films, and "a host of other tractions." He said American churches ill spend a billion dollars in the next cade for school buildings.

The five-day sessions in Cleveland at-acted 5,000 religious educators, mostly om the United States and Canada but me coming from such countries as kistan and the Philippines (*see photo*). he meeting was sponsored by the Na-nal Council of Churches in the U.S.A. d the Canadian Council of Churches.

ardinal Mindszenty in a palace

Hungary's Roman Catholic cardinal, seph Mindszenty, had been released m prison, it was announced July 16. t church officials were mystified about ere he was, or on what terms he had en released.

The church officials reported on Aug. hat the cardinal is at a bishop's palace Puespok Szent Laszlo, in southern ngary, and is "comparatively well." ere had been rumors about his ill lth, following six years' imprisonment. It was the cardinal's aged mother who l been permitted to see him following release from prison.

t religious TV show

Three times as many votes were piled this month for "This is the Life" as for any other television film series in its class. The voting was done by TV stations, sponsors, advertising agencies, and film producers in an annual poll by *The Billboard,* weekly periodical of the entertainment business.

"This is the Life" is a TV program sponsored by the Lutheran Church—Missouri Synod, shown weekly over 261 stations. It is said to be the most widely televised film series in the world. Last month the Missouri Synod voted to allot $750,000 in its next year's budget for continuing the TV series.

Besides being the best "non-network religious film series," "This is the Life" came in fifth among TV "film series performing the greatest public service." Ahead of it were "Medic," "The Search," "Disneyland," and "I Led Three Lives."

And so forth

In the middle of its second year, shares in the United Lutheran Church's Common Investing Fund, originally worth $10 each, had risen to $12.48 in value. ULC Treasurer Edmund F. Wagner reported the CIF net asset value at a meeting of the board of directors July 21. There are 299,892 shares held by ULC boards, synods, church institutions, congregations. Quarterly dividend declared by the directors on July 21 was .098 cents per share.

A collection box to be placed next to radios for people who listen to broadcast Sunday services rather than attend church has been distributed by the Evangelical Society of Stuttgart in Germany. Collection boxes to receive the offering during broadcast services have long been in use among French Protestants. The 300,000 listeners to Protestant broadcasts in Wuerttemberg have now been urged to use the boxes as a means of contributing to the church regularly.

World News Notes

The biggest revolution begins

Since men invented carts and learned how to yoke oxen to pull them, most of the world's work had been done the hard way. In the U.S. and other countries where electric power is cheap and plentiful, the burden of everyday work has been cut to a small fraction of what it still is in Egypt or Indonesia.

What if all countries could have unlimited supplies of power to run modern machinery and make work easy? The prospect loomed up last week at Geneva as though it might be the answer to the hardships and poverty of a billion people.

Ten years from the day the first A-bomb exploded over Japan, scientists of 72 nations had gathered at Geneva to put on the table all the secrets of peacetime use of atomic power. The United States and the Soviet Union have both promised to hold back no information which will help other countries in learning to use the new-found power for industry.

A nuclear power plant, running a steam generator, can be made to produce electricity at a cost of eight/tenths of a cent per kilowatt-hour. This is still too high to be economical in countries where coal and oil are plentiful (the U.S.) or water power abundant (Sweden), although a few American power companies have started building pilot plants. But power costs are two or three times higher in most countries than in the U.S. In India or Burma the A-power may bring industrial prosperity within a generation.

Refugees find jobs in Germany

Saddest survivors from the war years are the people forced to flee from their homes who have not yet found any place to put down new roots. Of the millions who came into West Germany since 194 many have migrated to Australia, Ca ada, the U.S., and elsewhere. Of tho still in Germany, almost all have nc moved out of the dismal camps, and mc of them have found jobs in the boomi West German economy.

There are only 33,000 homeless fc eigners left in the German refugee cam and emergency dwellings. Among pe sons of German ancestry who fled West Germany from Iron Curtain cou tries after the war, there were 620,0 unemployed in 1950. Although 500,0 more East European refugees ha poured into West Germany since 19 (plus 1.4 million from the German Sov Zone), unemployment among these pe ple was down to 220,000 on June 1, 19

Large-scale migration of refug within West Germany, from areas wh employment opportunities were poor areas where workers were needed, h taken place. At least 2 million ha moved, besides the 1.4 million from East Zone.

Husband-worship is doomed

Hundreds of Hindu husbands squat in rows in India's ancient city of Luckn last month while their wives washed th feet. The obedient wives chanted Br min hymns in worship of their husban The worship of a husband is a woma way of worshiping God, they believed

But most people in India were amu rather than impressed. The old da when a well-behaved widow commit suicide at her husband's burial were cc ing to an end. The husband-worship ceremony at Lucknow was a pro against passage of a bill by the Ind parliament granting Hindu women right of divorce.

ASHINGTON

ROBERT VAN DEUSEN

MILITARY RESERVES

BEFORE ADJOURNMENT Congress en-ed one of the major items on Eisen-ver's "must" list. It was the Reserve ces Act, designed to breathe new life o the reserve components.

For years it has not meant much to ong to the Reserves. Summer field ning has been available, and in some alities there have been weekly drills. if the men in the Reserves didn't live to their obligations, nothing was done ut it.

Now it will be different. Men who er the armed services will end up in Ready Reserve. There they will be uired to take 48 weekly drills a year, s 17 days in summer maneuvers.

f they cannot attend the weekly drills, ervists may substitute a 30-day pe-l in the summer. If they do not co-rate, they may be ordered to 45 days ictive duty. If they have not had two rs of active service, their draft board y put them ahead of others on the ting list, and induct them for two rs' service.

year obligation

MILITARY obligation of men who enlist are drafted will total six years. If a n is on active duty for two years, he spend the next three years in the dy Reserve, and the final year in the adby Reserve, where weekly drills and mer field work are not required.

One new feature of the Act is a train-ing program which will serve as a feeder for the Reserves. It will last from three to six months, and may be chosen by men from 17 to 18½ years old. After this basic training they will go into the Reserves for 7½ years. As long as they fulfill the requirements there, they will not be subject to the draft.

The Pentagon has been plugging for years for this sort of program in its drive for universal military training. The word "universal" has been dropped because of resistance to UMT. Getting the approval of Congress to start the program may be the opening shot in a campaign to make the training universal.

Morals not overlooked

MANY PEOPLE have feared the effects of military training and camp life on the morals of 17- and 18-year-olds. Congress instructed the National Security Training Commission to submit to the Secretary of Defense within 60 days a program with recommendations for the health, welfare, and morals of the trainees, including regulations about the dispensing of alcoholic beverages.

The basic resource of a young man going into military training is the character and the ideals that have been instilled in him by his home and his church. The stepped-up program should encourage the wide use of the study booklet "So You're Going Into Service" recently issued by the Bureau of Service to Military Personnel of the National Lutheran Council.

More chaplains will be needed to serve the spiritual needs of the new recruits. Increasingly, Lutheran church bodies have recognized the chaplaincy as a specialized field of Christian service, and have raised the standards for ecclesiastical endorsement. The church must share the best of its leadership with its men and women in uniform.

Canadian Affairs

DIVORCE PROCEEDIN

ONE REASON why Canada's divorce rate is comparatively low (about one to every twenty marriages) is that there is only one recognized ground for the severing of the marriage bond—adultery. It is doubly difficult to secure a divorce in Quebec or Newfoundland because these two provinces do not have divorce courts. Persons in these areas who desire freedom from their married state must go through the formality and expense of getting a special bill through the Dominion Parliament.

Normal procedure is for the matter to go first to the Senate whose committee on divorce considers all the evidence. If there seems to be reasonable cause for divorce, the Senate passes the case to a similar committee of the House of Commons for final action. Cases are presented in groups of up to fifty at a time, each one given a separate number and entitled "A Bill for the Relief of . . ."

Usually the entire list gets approval without question or debate. But sometimes a member of the House asserts his right to oppose the granting of "relief"—especially when such action may result in distress for the other party.

SUCH WAS the position of one member who felt that the evidence of adultery was both conflicting and confusing. "I submit," he said, "that in view of the fact that the petitioner and the respondent are members of the Roman Catholic church and on religious grounds are opposed to the granting of divorce, and in view of the fact that the respondent has petitioned to protect her good name, the members of this chamber should have a second look at this."

He was supported by a lawyer member who found it "rather upsetting" to have piles of papers regarding such cases his desk almost daily because it was "most impossible" to give them proper tention. He also found it "difficult reconcile the usual type of evidence t is adduced in a court of law with evidence which has been accepted h and which forms the basis of the before us."

It is no secret that the "evidence" many divorce actions is procured thro private detectives who specialize in t type of work. One pair had been s cessful in ninety cases that they had vestigated in the past year. One MP amazed at the "insulting and insole manner displayed by such men.

One member who had been recen appointed to the divorce committee co mented on "the absolutely ridiculous uation in which we as members of House of Commons are placed ev time we have to act on that committe Referring to the committee meetings a "feal sideshow" and most of the dence heard in one case as "pure fa cation," he lamented the fact that t were spending their time and the payers' money in trying to reach fair cisions by listening to long procession sordid, detailed evidence.

APPARENTLY the "sideshow" is a p ular one. The committee has fifty m bers (all members of Parliament, elec by the people of the country and p $10,000 a year). On one occasion th were more members in attendance in divorce committee than there were in sessions of the House itself.

Despite this outburst of complai there will probably be no relief f bills "for the relief of . . ."

—NORMAN BERNE

wedes Are Faithful to Their Church

AMALIE ROTH SHANNON

Attendances at services may be low, but people are proud of their historic churches and cling to religious unity

THE LANGUAGE was strange, but the urgy and form of service were famil- when we worshiped one Sunday orning at Storkyrkan (the "great urch") in Stockholm. We were able follow the service and the lessons very sily and even joined in the singing of e hymns despite our barbaric Swedish onunciation.

The vehement sermon we could not derstand, except that it was on the ospel for the day—the parable of the st sheep. No offering was received, r in Sweden the Lutheran church is e state church, supported by taxation. bout two hundred people were pres- t for divine worship in this huge urch, one of the oldest in Sweden, d obviously most of them were visi- s. Many had their cameras slung er their shoulders, the inevitable rk of tourists. They remained after service to wander about the historic urch.

OUR SWEDISH GUIDE told us that eden can be called "the country of pty churches." Many Americans sinterpret this as an indication of k of loyalty to the church. But the ople of Sweden have always been ind together by a common religion, ich since the days of the Reforma- n has been Lutheran. Churches in eden are responsible for all those o live within their parish boundaries. Large office staffs are employed to maintain records of births, baptisms, marriages, deaths, land transactions, changes of residence and notices of divorce. Some pastors feel that this clerical work gives them an opportunity for close contact with their people. One pastor gives two hours on each of four days each week for such office work and routine. Because of the large parishes, much of the pastor's time is consumed by officiating at baptisms, weddings and funerals.

We were impressed by the amount of counseling done by Swedish pastors. Apparently their people turn to them with personal troubles and the pastors cooperate with local doctors and psychiatrists in attempting to find a solution for some of the problems. In this sense, the Swedish church stays close to its people.

One Swedish acquaintance, a college

When a law was enacted in Sweden in 1954 which permitted people to withdraw or resign from the state-supported Lutheran Church of Sweden, many who belonged to free churches or who had little interest in religion were expected to avail themselves of this privilege. No rush of withdrawals occurred. In one large Stockholm parish of 110,000 members, only 400 withdrawals took place. In another city parish of 50,000 people there were only 183 withdrawals. Even though Swedes don't attend services often, they cling to their church membership.

s. Shannon, wife of ULCA pastor at ings, Mont., is currently touring Europe.

OLD CHURCH AT SIGTUNA
Ruins date back to 9th Century

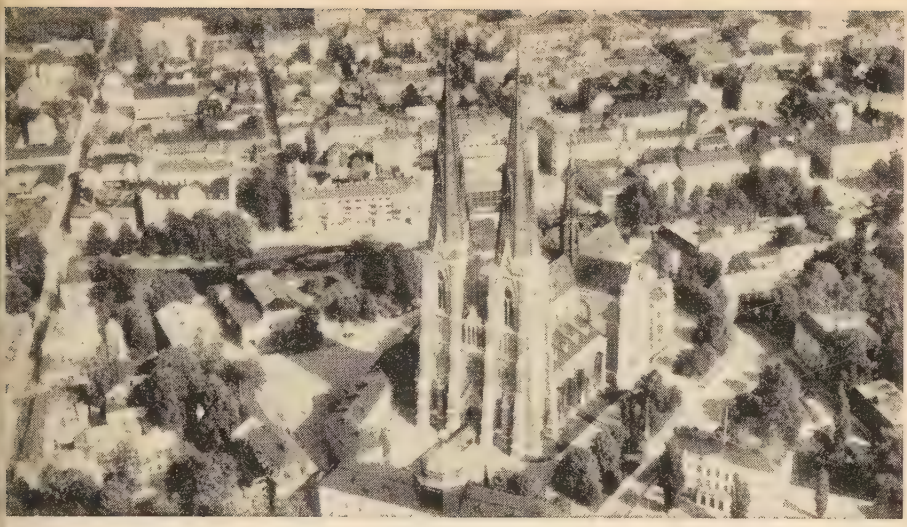
girl doing graduate work in psychol
and languages, told us that in the p
pastors have been too remote and isola
from their people and not sufficiently
gressive in going out to bring them i
the worship services. However,
senses a change in attitude in recent ye
and thinks that ministers are becom
more actively concerned about their o
responsibility for church attendance.

It has been obvious to observers
well as to those inside the Swedish chu
that the immense size of the parishes
most detrimental to effective pastc
work. Our Stockholm parish compri
45,000 souls served by six pastors.

IN SWEDEN the shortage of pastors m
be due partly to low salaries paid by
state. In the large parish referred
above, the pastor who ranked second
the parish staff was given a salary of
proximately $4,000 annually, from wh
he provided his own home for his fam

Evidence of the importance of
church to the Swedish people is seen

"NEW" CHURCH AT SIGTUNA NOW SERVES PARISH
Mariakyrkan was erected in 1235



CATHEDRAL AT UPPSALA IS SWEDEN'S TALLEST BUILDING
Under its 400-foot towers are buried Swedish kings

e time, effort and expense devoted to aintaining their beautiful churches as storical shrines. Most of these churches ve as the heart of active parish con-egations. In Sigtuna, the oldest town Sweden, we saw the ruins of ancient urches dating back to the ninth cen-y. This was once the seat of the Chris-n church in Sweden, as well as the na-n's capital. One of the oldest churches a cloister built by Dominican monks the eleventh century. These old urches even served as fortresses during ne wars. Narrow protected windows d entrances are reminders of these for-ss days.

The brick Mariakyrkan erected in 1235 now the Sigtuna parish church and an cellent example of the traditional edish style. Steeple and bell tower nd separate from the church building d at some distance from it. The shoe-aker who lives nearby rings the bell at ted times.

At famed Uppsala, the university city, e old church is erected on the site of a great pre-Christian temple, near the mounds where ancient kings are said to be buried. The Cathedral of Uppsala is 400 feet high—the tallest building in Sweden. Many Swedish kings have been buried within its walls.

DURING THE noon hour, one of the small chapels in this imposing edifice was ready for a service, with lighted candles and fresh flowers on the altar. We were told that there is a movement toward a "high church" ritual among some Swedish Lutherans and that each day at 12:45 P.M. a liturgical worship service is conducted in this chapel which can seat about 70 people. Students and faculty members from the Uppsala school of theology are said to attend. On the summer weekday when we were present, there was an officiating clergyman in cassock, surplice and stole and a congregation of four men in the pews. Only one of them appeared young enough to be enrolled as a theological student.

We had heard that Roman Catholicism is gaining ground in Sweden. News-

papers and tourist information list as "foreign churches" groups such as Maria Annunciation; First and Second Church of Christ, Scientist; the Philadelphia Pentecostal Church; and the English Church of St. Peter and St. Siegfried. Apparently what strength these groups have is chiefly in urban areas.

Rural churches throughout Scandinavia seem well attended. A young Dane in whose home we visited commented on this when he took us to a charming, typical country church. He said, "The people like to sing. They go to church not so much to hear the sermon but to sing as many as seven or eight hymns."

Carefully tended graves surrounded this church, set high on a hill. The pastor's home was a remodeled farmhouse, dating back to the days when the pastors ran a farm in addition to their parish duties.

VISITORS FROM the United States wonder how the teaching of religion in public schools affects the growth and development of Lutheranism. For some years there has been difference of opinion in Sweden about the content of religious teaching in the schools. The catechism is no longer of great importance in the curriculum. Bible study is emphasized in the lower grades, and later comes church history. There is little training in Lutheran doctrine or faith. Emphasis is on discussion about matters of conscience, morality and ethics. Attendance at the classes, held twice weekly, is not compulsory.

An evident weakness in this system entrusting religious education to teachers who may themselves have little background or interest. The Lutherans suffer by this substitution of non-confessional teaching for indoctrination in the faith. Churches conduct Sunday schools, it is true, but the number of children enrolled is small.

The visitor who speculates about the relatively poor church attendance can only conclude that home example and attitudes outweigh the influence of pastoral teaching in this matter and in regard to confession and communion. Enthusiastic and confident American churchgoers would do well to remember that attendance at Sunday morning worship services is not the only or even the first mark of a Christian. Sweden's people wonder about us, too. They know that about half of the Americans do not even hold membership in a church, although ours is a Christian nation. Our delinquency, divorce and crime rates are no national secret. Sweden, where cleanliness is so obviously next to godliness and where great concern is shown for the welfare of children, students, workers and the aged, can truly claim to be a Christian nation.

AS THE NEW POLITICAL FORCES develop, we must judge them, not by their similarity to ours, but by their ability to solve the problems of their countries and at the same time offer a reasonable degree of freedom and justice to their citizens.

—M. RICHARD SHAULL in *Encounter With Revolution* (Association Press)

A REVIVAL SWEPT SCOTLAND

A. C. CORDINER

Billy Graham's campaign last spring awakened the churches, converted many, and brought a Christian message to millions

THE TWO-HOUR SERVICE is ending. Billy aham concludes his address, a sermon ich has been inspiring yet not one to long remembered. "Come!" he pleads. ome to Jesus!" The emotionalism ich critics have imagined has been en- ely absent. If one can forget the vast ditorium, packed to capacity, it is easy imagine that it is only a normal church vice.

A sincere Christian whispers, "If that's he's going to say he'll get no results." e choir begins to sing quietly.

There is a rustle of movement. Look- up and around we see people moving wly forward with bowed heads. We gin to count, but soon stop. Once more converts are streaming to the front in ndreds. This is revival.

STEPPING TIMIDLY down a passageway five young children, hand in hand. d—not Billy Graham—has spoken to m. From further along comes a artly dressed young lady, tears rolling heeded down her cheeks. We continue look around. Two ministers in clerical lars are going forward. Surely they going out to help. But no, they join host of sinners seeking salvation. It incredible. The flock of penitents con- ges on the area below the platform.

Over fifteen thousand pairs of eyes in s vast arena watch in reverence, know- that the Spirit of God is in their dst.

We look to the choir. Some of them leaving their seats, stepping off the platform to join as seekers. In another part of the hall, we see an old couple, white-haired and bent with the arduous toil of a long and difficult life. They have walked painfully down halfway to the front, but are unable to go further. Two counselors come up and move some of the audience so that the aged pair may be helped where they now sit.

Converts come from all sides. Already counselors have moved silently alongside the seekers, the first of whom are being taken to the counseling room. A large number of young men are going forward, further joyful proof that the critics are wrong in deriding the conversions as merely the result of Billy Graham's glamor on young women.

STILL THE CHOIR sings, but apart from them and the gentle movements of the converts all is quiet. Throughout the building the onlookers pray or watch in amazement. In the congregation are men, women, and children from every part of Scotland, and many from England. Intermingled are nobility, laborers, professional men and women, housewives, high-ranking officers of the fighting forces, leading churchmen of all denominations, as well as scores of clergy and Christians of every church. They are all realizing that this is not what they expected. Nearly all of them realize that the results they now witness are not the outcome of much-criticized American "hot-gospeling," nor the momentary reward of cheap emotional tactics, but the movement of

God's Spirit through a chosen and consecrated instrument. It is excitingly impressive, making one feel humble and proud to be Christian.

All too soon it is finished. As we leave the hall we hear someone remark that the total of converts must now be over seven thousand. It seems vulgar, and is certainly misleading, to talk of God's work in such a way. What point is there in conversion mathematics? We glorify God for converting seven thousand souls, but that is only the beginning. None can estimate the thousands who have been made to examine their beliefs for the first time, nor the thousands of hearts changed in the quiet of home. Neither can we estimate the extent of the reviving fire this campaign is spreading into almost every church.

KELVIN HALL, Glasgow, is the largest indoor arena in the British Commonwealth. Each Saturday afternoon, and every evening, it is so crowded that there is scarcely room for one other person to enter. For that alone we Christians are praising God.

That, however, is only one aspect of this great campaign. On the scores of special trains being run every week from distant parts of the nation amazing scenes are witnessed on the homeward journeys.

A few days ago in a small northern town a minister was awakened at three o'clock in the morning by two people in desperate need of advice and seeking conversion. Surely another answer to critics of Billy Graham's sex appeal is the fact that over five hundred converts came forward on a day when Grady Wilson was deputized at the last moment after Billy became ill. Even more revealing is the incident one evening in a hall adjoining Kelvin Hall. Here an overflow audience of two thousand watch the proceedings on a special television circuit. Four television screens are arranged in box sh in the center of the floor and two oth are placed further back in the hall. this arrangement the audience can wa from all sides. After each address appeal is made specially in that hall one of the associate evangelists. On occasion there was no one available. when the televised service had en converts streamed to the front, unask and stood before the screens until co selors were able to come to them.

The scenes in the counseling room beyond description. The converts people of both sexes, all ages, and fr all walks of life. Counselors deal s pathetically with the people. A no doctor is sitting patiently and with vious love, helping a small boy of n Also helping in the common Chris cause which smashes all barriers of co creed, and nation are a coal-black N rian student and a cheerful Chinam They are all one in Christ Jesus.

MANY RELAYS of the Kelvin Hall s ices were made and great results were reward. Britain differs from Amer where there are many television and dio stations and networks. That ma it easy to give nationwide coverage any worthy event. In Britain, we h only one television program for all tain. Though there are some half do radio programs only two can be he all over Britain. The other four are regional. Even if they could be u there are still not enough stations to mit many broadcasts from Kelvin Ha other interests have to be cared for. C sequently outlying millions were reac by telephone relay.

By arrangement with the postal thorities the chosen services were rela usually for one week to each place, sometimes longer. Selected churche auditoriums were connected to Ke

BILLY GRAHAM ADDRESSES TYPICAL MEETING

This one was in Frankfurt, Germany, where 40,000 heard him

all by telephone. Loudspeakers in the urches and halls amplified the transmis-ons. Several churches and halls were ked together for overflow crowds. In ch auditorium the service commenced, ing led by a local minister. Then after rhaps half an hour of "atmosphere-ilding" they switched to Kelvin Hall in e to hear Beverley Shea. He was fol-ved by Billy Graham with his address d appeal. At that stage the relay ended. cal counselors dealt with converts.

In the last three weeks of the campaign o thousand separate relays were made telephone, to almost 800 cities and vns throughout Britain. Even more believable was the fact that thirteen au-oriums were used in Eire, one of the atest Roman Catholic strongholds in world.

THE CLOSE of the campaign in Scot-d brought a demand for more. Billy aham's London appearances after he Scotland added to the desire of peo-ple throughout Britain for a continuing program. One outcome of the event was arrangement made through the Asso-ciated Broadcasting Company for Gra-ham to appear this fall on a commercial television program. Beginning in Septem-ber, he will conduct a monthly program until the end of the year. Starting in Jan-uary 1956 he will have a program every Sunday evening. In November of this year, Dr. Graham will hold a week-long crusade at Cambridge University, in con-junction with student Christian organiza-tions there. It will be his team's first ma-jor university mission. A few short cam-paigns in England's industrial midlands and north are to follow.

Billy Graham said that this is not, at least not yet, revival in the fullest sense. That may be true, but no one can deny that Britain is being powerfully recharged with Christianity. Not that Scotland, or Britain, was heathen—but many churches and people who called themselves Chris-tians were spiritually dead.

Maybe You Need a Headache

By RALPH W. LOEW

You can't live in comfortable selfishness in a wor
of tension and trouble if you really love your fellowme

DOES YOUR RELIGION ever give you a headache? It ought to, says Dr. Walter Van Kirk. If that seems like strange advice in this day of "peace of mind" and "comfort of soul," let's hear this interesting commentator out. Speaking to some editors of religious periodicals, he said that "too many are dispensing theological aspirin from apothecary pulpits. Christians have no right to be seeking peace of mind in a world in which there is an H-bomb—in which there are fifty million refugees—a vast underfed population and communism on the march."

Karl Marx said that religion was an opiate. "It isn't even aspirin," says Dr. Van Kirk. It disturbs a person. Think of how comfortable and settled people can get about life: problems ignored, injustices tolerated, troublesome events shed with the ease of a duck in a rainstorm. Then, at that moment, let something of a real faith bore into a man's conscience, and he is disturbed. The only progress in living, the only advance in human betterment, the only true awareness of God's dealing with human life come out of such moments.

THERE WAS THAT VALIANT fellow Amos. He thundered to his people, "You tamper with the scales—you cheat the needy for a pair of shoes." That must have given somebody a headache. There was John the Baptist, crying in the wilderness, telling the king in his palace that he had no right to set up his own standards and ignore morality. That was no comforting sermon. It sent John prison where he was beheaded. A ri young ruler listened one day to Jesu and when this Teacher told him that could only get some peace in his so by changing his focus, and selling l possessions, he went away sorrowin He had a headache, no doubt.

Some place in our own experien most of us have come upon such a pla of tension. If we've lived with it, wrestl it through, it may have been the pla of birth for a great new faith. If we dodged it, it remains as an uncomfortal memory.

Some people escape life by way liquor. Others by narcotics. Others a kind of mental narcotic where they l themselves into an easy belief that son how everything is all right, and then nothing we can do about it anyway. Th kind of religious alcoholism is dangero for it allows a man the relaxing feel that life is a land of no-challenge. Th awakening is rude.

WE SHALL HAVE TO UNDERSTAND t religion is not a load which we have pick up, but a force which ties us gether. A person held by a great fa is one organized, directed and guid If that faith is in something eternal, t something eternal is going to get d through that human and contempor soul. That man's peace of mind is go to be in his entry into the agony of s and struggle of being, which is the co mon lot of those he sees around him.

ALBERT SCHWEITZER AT HIS DESK

Pain is part of creation

Albert Schweitzer last summer received the Nobel prize. This man, called by many "the greatest man of the Twentieth Century" said, "Only at quite rare moments have I felt really good to be alive. I could not but feel with a sympathy full of regret all the pain that I saw around me, not only that of men, but that of the whole creation. From this community of suffering, I have never wished to withdraw myself. It seemed to me a matter of course that we should all take our share of the burden of pain which lies upon the world." There's a man whose religion created a great headache—one from which he never ran away. The result is a life full of Christ-likeness.

Personally, I don't care for headaches. I would prefer the benefits of faith which can enable a person to say, "Thou anointest my head with oil, my cup runneth over." A great faith can do that for a person. Yet, there is that other moment when a person is torn by tension, made taut by distress over the things that his faith enables him to see. It is at that moment that, once more, "God looks down from above, the devil looks from beneath, both pull and a soul grows."

One of my most trusted friends used to insist that "all of us are going to be controlled by great purposes or annoyed by minor irritations." We may not like headaches, but just being numb to the problems of this world won't do either. Religion is no opiate. It disturbs, pulls taut, keeps a soul in tension, holds a man to great purposes, and saves life from the degradation of getting used to tragedy.

If your religion hasn't given you a headache recently, perhaps you'd better take another look at your faith.

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CHRISTIANS NEED NEVER be dull, they do need to be adventurous. Christians need never be protective because God is their protection. Christians need never be greedy—their treasure is in heaven. Christians need never be obstinate as God is their shield. Christians need never be tradition-bound since they worship a God who adventured with life.

—RALPH W. LOEW in *Hinges of Destiny* (Muhlenberg)

THEY HAVE LUNCH WITH GOD

By ROBERT W. STACKEL

Twice each week Pittsburgh's downtown First Lutheran Chur is filled at noontime for Christian worship and fellowsh

IN THE MIDDLE of each week hundreds of business men and women leave their places of work to spend their lunch hour in First English Lutheran Church in downtown Pittsburgh, Pa. In seven years attendance at these noon lunchon services for business people have grown from an original fifteen men to more than one thousand men and women.

How can a downtown church serve its community with the Gospel? In an attempt to answer this question the noon services were started. A 25-minute service was held once a week in the chapel. The attendance of fifteen dropped to ten, wavered, then caught. Without a lunch being served, however, many could not come. Crowded restaurant conditions did not permit time for a church service within the lunch hour. Lunch was then served in the church, and the right combination was found.

WHEN THE SERVICE for men had gathered strength, a service for business women was begun on a different day of the week. At first it was thought the service for women would never draw as many as the service for men. This mistaken judgment was soon exploded. Nineteen business girls came the first day. Each week the number climbed. Expanding attendances of men and women soon moved both services from the chapel to the church. Lately 350 women ha been worshiping Wednesday noons a 300 men Thursday noons in services h October through April.

"Why do you separate the men a the women?" is a question frequen asked. One answer is that bosses not commonly go out to lunch with th secretaries. Men lunch with men, wom with women. Also, in a small office boss and secretary cannot leave over same lunch hour. This problem is solv by separate days for each.

The whole program is geared for ma mum availability to workers. For t reason lunch is offered in two serving before the church service and afterwar The worship is 12:25-12:50 P.M. worker with a 12-1 lunch hour can first, then worship, and return to his fice by one. With a 12:30-1:30 lu hour a person worships first, eats later.

INSPIRING EXAMPLES of business ev gelism are on record. One enthusia businessman invited a top executive fr his corporation to attend. His reason was, "If families that pray together s together, then firms that pray toget stay together." The corporation off was so impressed with this reasoning he transferred a previous luncheon gagement to the church and brought luncheon partner along. It was a day in employer-employee relations in that company when the executive v shiped at noon with a delegation of from his firm.

Dr. Stackel, former pastor of First Church, Pittsburgh, this month takes up his new duties as director of the ULCA's churchwide evangelism program.

NOONTIME CONGREGATION AT PITTSBURGH CHURCH
They've shown inspiring examples of "business evangelism"

A man who hadn't been in church for rty years—since he was eighteen years d—was persuaded by business asso- ates to come along with them to the on luncheon services. He became a gular attendant and through this pro- am grew interested in a neighborhood urch, which he now attends Sundays.

An office secretary who attends each ednesday noon clears her boss's ap- intments on Thursday noon insofar as possible so he can worship with the n.

One woman employee of the Bell Tele- one Company planned a missionary ategy. She endeavored to get one at- dant from every department of her m. That one was then expected to ng others from her department. In s way a pull was exerted on the whole mpany.

Another girl in a steel corporation ice a mile away from downtown, across river, gathered twelve other office girls into two taxicabs. Each week they would race against time during their lunch hour to spend it in the church.

Women, who work downtown and attend, often ask their husbands to attend on the men's day. A daughter brought her employed mother. One man, who has brought scores of guests, pays for their first lunch with the understanding that each of them will bring a new friend and pay for his. There is a standing joke: "Bring one hundred newcomers and you get a free meal."

WORSHIPERS COME from two hundred different churches in the far-flung metropolitan area. Lutherans predominate, but close afterwards follow Presbyterians, Methodists, United Presbyterians, Episcopalians, Baptists, and Roman Catholics. Jews, Mormons, Greek Orthodox, Unitarians, Seventh Day Adventists, and Christian Scientists come. An interdenominational hymnal is used in the worship.

Many different occupations are represented. A judge with Pittsburgh on his circuit attends when he is in town. Once when the ladies serving were overburdened, a city councilman jumped up and poured coffee. The superintendent of mails from the post office, the jury commissioner, police inspectors, and the former district attorney are present every week. Telephone company supervisors, store clerks, stenographers, and shopkeepers sit together in the pew. Corporation doctors, newspaper advertising men, FBI personnel, bankers, lawyers, and salesmen mingle here. Housewives are encouraged to shop downtown on Wednesdays, building their errands around the women's luncheon service.

THE 25-MINUTE service is lively and carefully planned. Attenders are invited to set their watches by the time the service starts and ends. Informality is the mood. There are two hymns, a Scripture reading, a prayer, a 14-minute gospel message, and the benediction. The sermon is designed to be intensely practical. Its purpose is to apply Christianity to the working world. One Lenten series was entitled "The Cross and My Job." The message must register deeply and be relevant to the business world. An offering is received once a year near the end of the season.

The lunch is always subordinate to the service. It is simply a convenience so that the worker can have time both to eat and worship within a brief lunch hour. Food is served at cost. A plate lunch for the men costs seventy-five cents, a slightly smaller lunch for the women sixty cents. Service is cafeteria style.

Women of the congregation prepare the meals under a paid luncheon supervisor. They pour coffee and clear the tables. Without their willing service these lunches would be a problem. Last season 8,490 meals were served in seven months. A pantry of canned goods is kept handy in case the food runs out, as has happened more than once. When the ULCA Conference of Synodical Presidents visited this program one time, the prepared meal ran out. Since they ate last, they ate canned ham.

One woman became such a booster of these services while she was employed that, when she retired, she became a worker in the kitchen. Now she donates every Wednesday to serving at the church. In this way she sees her former co-workers weekly and also derives great satisfaction in supporting the whole venture.

EVERY EFFORT is put forth to keep personal warmth in this business fellowship. For seven years a "greeter" has been shaking each man's hand every week. Once a month the birthdays of that month are recognized at the table with song and fun. A "please-come-back" card is mailed to each newcomer. The pastor endeavors to meet personally each worshiper on his first visit.

Many avenues of publicity are cultivated. Announcement cards of forthcoming services are printed and mailed periodically. Some post these on the company bulletin board. Others slip them in the corner of desk blotters of those whom they invite. Several times a year two such cards are mailed to every attender—one to give away with an invitation to a friend, one to keep. Newspaper publicity, outdoor church bulletin boards and a large painted sign for sidewalk traffic, all have been used. The clincher, however, is a sincere personal invitation to a friend, arranging to meet and bring him next time.

Noon services for business folk are not new in Pittsburgh. This coming season First Presbyterian Church celebrates 25 years of luncheon services for men. U

GREETER AT CHURCH DOOR
On the job for seven years

er Dr. Clarence Edward Macartney welve men began meeting in the chapel very Tuesday. Now the Tuesday Noon lub has over 2,000 men enrolled with weekly attendance of 1,100. This same hurch conducts a Thursday Noon Club r women on a similar basis.

Four years ago the downtown Metho- st Church began Wednesday noon luncheon services for men. Now many businessmen worship Tuesday noon in the Presbyterian Church, Wednesday noon in the Methodist Church, and Thursday noon in the Lutheran Church. Those who "ride" this circuit are dubbed members of the TWT Club (Tuesday, Wednesday, Thursday Club). Many women worship Wednesday noon in the Lutheran Church and Thursday noon in the Presbyterian Church. The participation of the ministers of these churches in the noon programs of their sister churches is not uncommon.

THE LOCATION of First Lutheran Church in downtown Pittsburgh is helpful. Within a stone's throw of the church are the Aluminum Company of America's new all-aluminum skyscraper, the 42-story United States Steel-Mellon Bank building, the Gulf Oil skyscraper, the Bell Telephone building, the Federal Building, the Koppers Company headquarters, Gimbels department store, and several other large office buildings.

There is a growing trend on the part of churches across our nation toward this kind of a weekday ministry. Wherever there are shops, stores, or offices near a church building, even in residential areas, the opportunity is present. This adventure waits for many a church to open its doors and dust off its pulpit in the middle of the week, to "Remember the weekday to keep it holy."

CHRISTIANITY, THEN, is not simply an ambulance at the foot of the precipice to pick us up when we fall over. It is rather a guard rail at the top to prevent us from falling in the first place.

—WILLIAM M. ELLIOTT, JR. in *Two Sons* (John Knox Press)

PSYCHOLOGY AND PIE

By VIOLA L. SCOTT

When an old camp cook and a lonely little girl became friends they discovered they could help each other in many ways

MARY CLUNG to the warm bed covers for just a few moments longer. She hated the early morning chill and damp, with the mist blanketing the lake. There was no time on Sunday morning, however, for lying there. Breakfast was due in a few minutes for the half-dozen or so campers who would be going to six o'clock church services in town.

Why, she wondered, did I ever start making Sunday morning pancakes a regular thing? At the moment it seemed like going above and beyond the line of duty as cook at a summer camp.

But she *had* made it a regular thing, and it was too late now to disappoint 125 people. Hugging her flannel nightgown around her shivering body, she arose with as much agility as her 185 pounds and 60-year-old bones would permit.

SHE STARTED A FIRE in the big iron stove, and left its warmth slowly to penetrate the huge kitchen while she finished dressing. Soon the girls arrived at the serving counter, subdued and chatterless at this early hour. Their eyes brightened at sight of the plate-size pancakes, high and golden brown.

"We've never had a cook like you, Mrs. Johnson," the councilor said with a deep sigh of appreciation.

Mary's old and slightly watery eyes brightened behind her glasses. She forgot that her feet were swollen and ached because she had stayed up so late to bake the huge breakfast coffee cakes which the girls gobbled so hungrily.

Mary ate her own breakfast on th run. There was barely time to get pa cakes ready on ten huge platters for th other campers. Then she had to hurry get dinner started so that she herse could go to church at ten o'clock. S just managed to catch the station wago on its second trip. It was nice to sit a rest. She liked the giggling conversatio and the laughter of the girls around h If they became too rough or noisy a fir word from Ruth, councilor in charg subdued them temporarily.

OUTSIDE THE little red-brick church the village, Ruth lined them up. Th they filed quickly up the steps, and dov the aisle toward a vacant pew. Ma took a seat on the other side. There w a little confusion as the girls slid in place. There wasn't quite enough roo for everyone.

Ruth glanced around, then stoop and whispered into the ear of a little te year-old who obediently slipped into pla at Mary's side, her fingers nervou twisting themselves around a fold of t camp uniform.

"I'm glad you came to sit with m Mary whispered. "It ain't so nice, bei alone."

"I hate being alone, too," the chi said wistfully.

Something in her tone brought a lum to Mary's throat. It had never occurr to her that some of the girls might lonely. Mary looked closer at the lit girl. Her uniform was not a facto

eady-made, but had been cut, sewed, nd fitted by an expert. The green beret vas not the heavy-matted flannel most of he girls wore, but soft, all-wool. Her rim brown oxfords were no five-dollar hoes.

Mary looked into the childish eyes and hought they seemed much, much too ld for ten years. Her heart began to earn like a plump broody hen's.

As THE LITTLE GIRL climbed into the ar for the trip back to camp, Mary atted the seat next to her invitingly. She oon found that the child's name was ouise Duncan, that this was her first ear at camp, and that this summer was ery different from previous ones. Be- ore, she had always gone with her gov- rness and a staff of servants to the fam- y lodge up north.

"You spent all those long summer va- ations alone?" Mary was shocked.

"Oh no!" Louise said defensively. Daddy came up once or twice, and other came as often as she could."

Louise, in her loneliness, attached her- lf firmly to Mary, spending every free oment tagging along beside her in the tchen. Mary was happy to have her ere, and found little jobs to keep her ccupied. The crowning achievement as the day they baked a small pie es- ecially for the girls in Louise's own bin. The squeals of delight, and the ies of appreciation surprised and de- hted Louise. She was quick to recog- ze that for the first time the girls emed to accept her as one of them, and she begged Mary to help her make nother pie—soon.

"Another pie isn't the answer," Mary ed to explain.

Louise listened gravely to what Mary d to say, then asked despairingly, "But at must I do to make them like me?"

Mary had to admit she didn't know exactly, but declared emphatically, "I'm sure we'll find lots of ways."

And much to her surprise, they did. There was the time everyone was supposed to write the words for a new camp song. Louise didn't think she could, but she did, and was awarded third place. Then there was the time all the new girls took their first diving lesson. How frightened they were. Louise lost her balance and *fell* in, but the girls never guessed, and so she became something of a heroine. They nicknamed her "Ducky."

It was on visitors' days, however, that Louise stood out conspicuously lonely. While everyone else was excitedly showing parents and friends over the camp, Louise skulked around corners, putting a bright, artificial smile on her face.

At last one Sunday in August, Mrs. Duncan showed up on a surprise visit. Louise was as ecstatic as a puppy. She was passing the Lodge at just the moment her mother arrived, and her squeals of delight caused Mary to stand on tiptoe to peer through the high windows above the kitchen sink.

Louise babbled on until she was almost out of breath, trying to tell her mother everything that had happened.

"You must meet my dearest friend. Will you come, Mother?"

"Yes, darling, of course." Mrs. Duncan tried to quiet Louise. "Who is she?"

"It's Mrs. Johnson, our cook. She's been just wonderful to me."

"The cook! Oh, darling." Mrs. Duncan broke into peals of laughter.

MARY'S CHEEKS began to burn, and she turned on the water full force. When the screen door opened she stubbornly refused to look up until Louise's eager voice cried out, "Mrs. Johnson, this is my mother."

Mary looked up then to meet the amused glance of Mrs. Duncan. She felt

lumpish before the slim woman dressed casually in impeccable linen. Mrs. Duncan's glance said so clearly, "What does Louise see in *you?*"

Mary wondered herself, now that she saw mother and daughter together. They looked very much alike—the same proud glance, the thin flared nostrils and delicate bone structure that spoke of quality breeding. How could she ever have thought Louise needed her? As a Duncan she already had almost everything of importance, and could command whatever else she might lack.

Mary acknowledged the introduction curtly, then tried to excuse herself on the grounds that she was busy preparing supper. She did not see the look of hurt wonderment on Louise's face, nor the half-angry glance she cast at her mother who shrugged, and continued to smile.

A CHILDISH BALL of resentment seemed to have settled in the pit of Mary's stomach. All right, she thought, so it was stupid to think I was helping Louise, but it's more stupid now to feel angry at her. You're a silly old woman, Mary Johnson, she told herself severely. You thought you were being noble, and Christian—a good Samaritan maybe. What could an old, ignorant woman like you possibly do for anyone?

A door banged nearby, and a chorus of girls' voices called impatiently, "Ducky!"

"Oh there you are, Louise." Ruth followed the girls into the kitchen. "We were looking for you."

"It's time for the water show," one of the girls said. "Hurry up and get into your suit. We can't start without you."

They dragged at her hands, pulling her after them.

"You're coming too, aren't you, Mrs. Duncan?" asked Ruth. "Louise is one of our stars in water sports."

"I WOULDN'T MISS it for the world," Mrs. Duncan said. "I can't tell you how impressed I am with the change you've accomplished in Louise. She's always been such a quiet little thing. Quite a disappointment to her father and me. We've always been active in so many things."

"Don't thank me," Ruth said lightly. "Thank Mrs. Johnson. She's done such a marvelous job with Louise that we're thinking of hiring her next year as camp psychologist," she joked.

A slight flush crept into Mrs. Duncan's cheeks, and she bit her lower lip slightly as if vexed. She started to follow Ruth but the door was suddenly filled with a struggling mass of little girls trying hard to pull Louise away with them. Louise's face was scarlet with the effort of resisting them, and she clung desperately to the door jamb.

"I'm coming. I'm coming!" she cried. "I just want to tell Mrs. Johnson she *got* to come to see us do the water ballet

LOVE CANNOT BE UNDERSTOOD so long as it remains a word. Love has to be experienced in order to be known.

—RACHEL HENDERLITE in *A Call to Faith* (John Knox Press)

People Can Be Blessings

By RUTH W. ROWE

It took a siege of sickness and trouble to show us that friends and neighbors were eager to be helpful and kind

LAST WEEK I realized anew how *people* an be counted as blessings.

We live in a rural community with two eneral stores and a dairy bar as its hub. oming home from town last week I got is far when I found and felt myself riving on a flat tire. It was nearly noon nd the neighbor who was staying with ny daughter was going to be late for her inch if I tried my own inexperienced and at fixing it. So I asked the store-eeper if I could leave the car there and urried home across the fields wondering ow my husband was going to like fixing flat tire after a hard day of work.

When he went to perform this unpleas-nt task it was already done, much to his elight. He would gladly have paid for is service but the storekeeper's explana-on was very succinct. "Things were ack this afternoon."

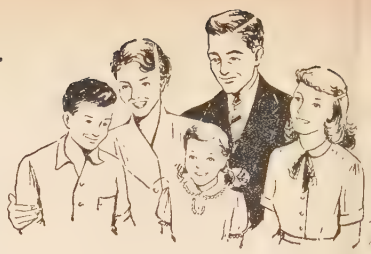
IT REMINDED ME of the nice neighbor no had been taking care of my child, lling over her shoulder as she hurried t the door, "Glad to help out. Call me ytime." Two individuals in one day no were living their Christianity and ving us cause to count people as our ssings.

Another day a lady brought homemade cream, a delightful pink wintergreen to tempt the appetite of our little girl who wasn't eating enough "to keep a bird alive." She was followed by a small schoolmate of our girl's, who brought along some treats they had had at school that day. Perhaps that doesn't seem like very much, but we live off the main road and our lane was almost impassable with snow. The girl's father drove into the lane only part way and had to shovel his way out. But I'm certain he did not have any bitter thoughts about being thus rewarded, for he had brought sunshine.

IF YOU RECEIVE just one good deed at a time, you accept and soon forget it. But when friends call every day to see how our little invalid is coming along and other people show their good sides, you can't help but be reminded of the commandment to "love thy neighbor as thyself."

In the face of all this goodness, it made me realize that we were taking people for granted and weren't doing our share at being a *good* neighbor. I had extra blessings to count this week because people were loving their neighbor—me. And from this experience comes an awareness that I must reciprocate by showing with good neighborly deeds that I too believe in loving "thy neighbor as thyself."

THE WORD "saint" never occurs in the New Testament in the singular. You cannot be a saint by yourself. Saintliness comes only by togetherness. —J. CARTER SWAIM in *Do You Understand the Bible?*



WASHDAY WORRIES

I WAS UNLOADING the washer when Claire Mawson stuck her head in the door. "Hi, neighbor! Have a good time?"

"Wonderful! Too short, that's all. But Dan had taken one week at scout camp. Besides, we have meetings at the church the end of this week."

"We're going to take a little trip next week, though we can't be gone long. But even a little while helps."

"I'm glad Charlie finally decided he could make it. Last I heard he thought he had to keep his nose to the grindstone all summer."

"As a matter of fact the doctor changed it for us. You know how tense Charlie was last spring. Well, last week he started tensing up again, nervous headaches and all that sort of thing, so the doctor came down on him and told him to relax or else."

THE STRINGS OF ONE of my aprons had snarled themselves up with half a dozen other articles. As I disentangled them, I was thinking of Charlie's problem. "Easier advice to give than to take, isn't it? Especially for Charlie. He loves that store and everything about it and he has to be on the go. If he isn't working at the store it's helping some of the neighbors the way he helped with our porch, or doing something at the church. By the way, the church lawn looks lovely since they used the seed he recommended and put in those spray hoses."

"It does, doesn't it? As you say, he loves the store and everything about helping people fix things up. He needs the money, and as you know, we've had some rocky moments this past year. But it's more than money. He'll spend any amount of time helping some budding do-it-yourself artist figure out what equipment he needs for a job, often talks the person into using something cheaper that will get the same result with less expense."

"I know. And while he does it out of the kindness of his heart, that sort of service should pay off in the long run."

"It should, but people's memories are short. Anyhow, I think the doctor gave him enough of a scare to make him take his health a little more seriously."

"What about Chuck and Marilyn while you are away? Want them to take their meals here?"

"Thanks, but Marilyn is going to visit a friend at Beaver Lake and since Chuck is going to be keeping the store running he'll get his dinners at the restaurant across the street. Here, let me take on the handle of that basket." I surrendered it and together we went out into the sunshine.

KAREN ON HER BIKE zoomed into the driveway, braked with a spatter of gravel and started unloading her basket. "I think I got everything on your list. Oh, Mrs. Mawson."

"Hi, Karen. Sorry to be back?"

"Are you kidding? Getting back and seeing people is the best part of a vacation. And finding out about getting ready for school."

Claire pulled up a dandelion which

had straggled into the drive in our absence. "Decided what all of you will wear the first day of school?"

"That's just what we were talking about! How did you know? Cotton blouses and skirts, but dark cottons mostly. White blouses, maybe. But not these frilly summer-looking ones."

"Sounds attractive. And not much different from what Marilyn's crowd in high school are doing. Took them three afternoons of talk and sodas to decide."

Karen laughed. "I'll take these things in before the frozen ones melt."

"You've been through all this, Claire." I shook out one of Pete's T-shirts and hung it on the line. "How do I act sympathetic toward this feeling they must have clothes just like the other children's without making them even more clothes-conscious because of my interest? I like them to look nice and not too different from the crowd. But I don't want them to grow up having their happiness depend on such a silly thing as clothes."

"YOU'RE ASKING ME for the answer? If I knew, I'd use the information myself. I thought if I played along with Marilyn's interest while she was in grade school and the beginning of high school, she'd outgrow it. Wait it out, the way you do some of the children's diseases. But if anything, she's worse than ever. I mean Those girls took three afternoons of talking about their wardrobes and what they wanted to buy compared with what their parents would let them buy, just to arrive at the fact they would wear cotton skirts and blouses the first day of school. Some thought they should wear suits and take off their jackets if it got too hot. Some thought they should wear dresses not too partyish but good. Really, I'd like to have a tape recording. I hope that if I played it back in another five or ten years they wouldn't believe it!"

"I thought that if I could just hold onto my patience a little longer the children would be grown up and I wouldn't need so much."

"Hate to be a kill-joy but you'll need more as time goes on. At least that's how I find it. The older they get the more annoyed you become because you think they should know better . . . No, that's not fair. They often surprise you just as much the other way, doing unselfish things you didn't expect."

"WHO DOES unselfish things?" demanded Susie, coming around the corner of the hedge. Goodness knows how long she'd been there, but at least she hadn't understood our conversation even if she had heard it. "Have you seen my other gun? This one doesn't shoot right."

"Oh, Susie," I protested although I knew it was like shouting into the wind. "Must you play guns? If you want to have a teaparty with your dolls, I have fresh ice cream."

"Thanks, but they're all waiting for me to get my gun. I said I'd be right back." She raced for the house, the screen door banging as she went in.

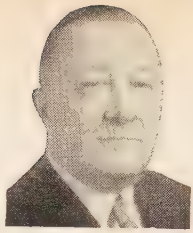
Claire smirked mildly at my helpless expression. "Maybe you'll be glad when Susie starts to take an interest in clothes."

"Oh, she's interested, but only by spells. I'll just have to keep reminding myself what fun it will be to tell her about this when her children are all wrapped up in whatever it is that children will be doing by that time."

"The long view, eh? And none of it is really bad. What's more, so far as their future is concerned, have you noticed how children seem to grow up like their parents in the long run? You and Dan and Charlie and I all have fairly worthwhile interests."

"So I'd better stop worrying unless I want them to grow up to be worrywarts!"

PERSONAL PROBLEM CLINIC



By EARL S. RUDISILL

Matriarchy?

QUESTION: Edna is a wonderful wife in many ways. But I wish she didn't take so many things into her own hands without talking to me about them. In any difficulty, little or big, with the children, money, friends, or anything else, she acts as if she were the two of us. She makes the decisions in a high-handed way, and seems never to give it another thought.

Before we were married she held a good position in a large department store where she had heavy responsibility and had to give orders to a good many people. She seems to think she's still in that situation and just naturally goes ahead running the show.

On a half-dozen occasions I have come near to blurting out my objections. It's a ticklish matter. I don't want to make it any worse. I wish we could work out a solution. After all, I'd like to be recognized as a member of the firm.

REPLY: Such a difficulty may be approached with assertion, but the results would be questionable. Your marriage is too precious for such a dangerous method. Husband - wife differences should be approached in an atmosphere of pleasantness, love, and trust.

After the youngsters are tucked away at night, engage Edna in a pleasant conversation. Compliment her on the many fine things she does. Speak of how much both of you love and appreciate the children. Thank her for good meals, an orderly house, and anything else that seems appropriate. Can you not then raise the question whether you cannot do more things together, talk over difficulties, work out solutions, and be a first-class team? Express your appreciation of her willingness to assume heavy responsibilities as she did at the store, but assure her that you want to help her and make things easier. Being the capable person she is, she will probably have caught the point by this time, and will perhaps have some positive suggestions. If she doesn't offer any, you will be in a position to suggest some yourself.

Rubbers

QUESTION: Joe, nine, is an enemy of rubbers. Every time I call attention to the need of them and ask him to wear them there is a verbal war. He is worse now than a year or two ago. I am "fed up" on this incessant fussing. How can I get this boy to pay some attention to his health and accept this protection without flaring up in violent protest?

REPLY: Different conditions are likely to bring various responses. Most youngsters will yield to the need of rubbers when the weather is rainy. They can then be shown the need. But when rain is only a possibility or a likelihood it is different. To them the doesn't seem so compelling, and a request strikes them as an adult foible or foolish demand. Children may also feel that it is difficult to keep from losing rubbers—which is, in the mind of adults, a serious matter. They may argue that they will be safer at home.

Could Joe be given a part in deciding what kind of protection against the weather he will use? That may make a difference. If he is to use rubbers, be sure they are large enough to put on and remove easily.

Christianity Is Flexible

Challenge and Conformity. By Kenneth Scott Latourette. Harper. 125 pages. $1.75.

A recent visitor from a South American country, in asking a question at the International Center in Washington, said, "I'm a Roman Catholic and I find that the Catholic Church in my country is different from the Catholic Church in the United States. Has the Catholic Church in the United States always been as it is now?"

Latourette does not deal with this pointed question directly, but he does deal with the general subject of the effect that environment and culture have on Christianity and in what way culture and environment are affected by Christianity. He raises the two very important questions, "How far is Christianity conforming to the contemporary world?" and "How is the contemporary world responding to Christianity?"

Christianity, according to the author, has been notable for its combination of two qualities; first, that of its flexibility which has made it possible to adapt itself to many cultures. At least partly because of this, Christianity has spread more widely among a variety of cultures than any other religion. Secondly, because it has retained a "central core" of teaching. The fact that Jesus did not write a book is in part the reason for its flexibility, and the historic creeds are in part the cause of keeping its "central core."

After analyzing the complicated religious situation in Europe, the author sums it up by stating that Christianity in "the new world"—and this is what he calls Europe—is displaying marked vitality, and in so doing is in part conforming to the world, but without surrendering the continuing and essential core of the faith.

In the United States a Christianity is emerging which is distinctive in this land. The vast majority of church people, however, hold to the core of the faith, even though in the case of most of them they have little understanding of its meaning. About all one can report, in a brief review, on "The Responses of Christianity in Non-Occidental Peoples" is to say you ought to read it. The chapter is packed with a careful analysis of the part both Protestant and Roman Catholic have played and are playing in these areas of the world.

The author wonders in his concluding chapter what course Karl Marx might have taken, and in consequence modern history, if he had "come into close and continuing friendship with a representative of the Gospel who commanded at once his intellectual and his spiritual and moral respect."

An interesting observation is also made here, and that is that it is largely from Protestantism that there has come the stimulus which has given rise to the many movements and variants, some within Christianity and some outside it. This is due, of course, to the greater freedom in Protestantism.

FREDERICK E. REISSIG

Washington, D. C.

Successful Sermons

Learning to Have Faith. By John A. Redhead. Abingdon. 128 pages. $2.

Dr. Redhead began his ministry in a modest parish in Farmville, Virginia. He is now serving a distinguished pulpit in Greensboro, North Carolina. However, in his journey from the small church to the large parish, he retained a prime preaching virtue, namely, simplicity of presentation.

It is this extraordinary gift of placing big truths in little words that has gained Dr. Redhead phenomenal popularity. He has preached on the National Radio Pulpit, the Columbia Church of the Air, and the Protestant Hour. His books *Getting to Know God* and *Learning to Have Faith* are enjoying extraordinary circulation.

The book carries fifteen messages, very likely original sermons from Dr. Red-

head's preaching. They rest upon the single theme of "Faith," and develop it consistently. There are three introductory chapters, then six of a creedal character, then six on the life struggle situation.

The book is excellently done. On the one hand, its message is both biblical and evangelical. On the other hand, its language is both contemporary and arresting. The author seems to nudge up closely, tapping his reader's knee with the reality of God.

Allentown, Pa. RICHARD C. KLICK

Persecution Recalled

The Virginia Exiles. By Elizabeth Gray Vining. Lippincott. 317 pages. $3.95.

A little-known incident of colonial American history, discovered by the author in a rare book and admirably developed by her during lengthy research, provides the basic theme of this novel.

The incident occurred in 1777. The colonies were fighting for their freedom from the British Crown. General Howe was marching on Philadelphia and General Washington was preparing to block his advance in the Chester county hills southwest of the city. In the wave of excitement and apprehension that swept Philadelphia, the Continental Congress recommended to the Supreme Council of Pennsylvania that, as a security measure, certain persons suspected of being inimical to the cause of liberty should be arrested and interned.

It was as a direct result of this recommendation that a number of prominent citizens—most of them Quakers—were picked up, temporarily confined under guard, and later escorted by militia to Reading, to Harrisburg, and finally to Winchester, Virginia. There they were detained for nearly a year before being permitted to return to their homes.

The author has taken no liberties with the facts as she found them, except to substitute for one of the real exiles a fictitious youth named Caleb Middleton, son of a Pennsylvania ironmaster whose Quaker principles forbid him to manufacture cannon for the Continental Army.

As a novel, this book is cramped by the same tight barriers that hedge in many another historical tale. The facts are there, and they must not be compromised by too much fiction. The result is enlightening but lacks the color and motivation one expects in a novel. Also, many readers will fail to identify themselves sympathetically with the exiles, who were banished because they refused to take an oath of allegiance to the patriot cause.

The chief value of the book is in the objective presentation of the historical facts in this episode. That it falls rather short as a flesh-and-blood novel is perhaps not important. It should appeal to all lovers of early American history, and all who are interested in the tenets and religious convictions of the Society of Friends. G. H. S.

Christianity Is Primary

The Daily Life of the Christian. By John Murray. Philosophical Library. 127 pages. $2.50

Under such chapter titles as "Falling in Love," "At the Cinema," "Money," "Patriotism," the author deals with problems facing Christian laymen in their daily round of activities. Suggestions are given to help ordinary people adapt a Christian pattern of behavior.

A British Congregational minister, Mr. Murray speaks from the typical English scene that isn't too different from modern American society. He shows that Christian faith is not just a useful influence to have around, it is the "primary, dominating and all-absorbing passion in the life of the believer." A. S.

In Grateful Remembrance. By Archer Wallace. Abingdon. 128 pages. $2.

From the fruits of long experience, a pastor has selected fifty brief meditations offering comfort and assurance to the bereaved. Most are based on anecdotes or poems, with a short explanation or application added. For this reason the book should prove useful to those who must preach funeral sermons, rather than to the mourners. A. P. S.

OVERSEAS

GERMANY: Bremen. July 29.—A NEW experiment in stewardship has been made in southern Germany. A church paper in Wurtemberg wrote to all people who are listening to the usual Sunday service broadcast that they are missing not only the fellowship of singing and praying but also the offering. So small offering boxes were distributed which can be placed beside the radio. This idea came from France where it is practiced with much success.

IN NUREMBERG the city council talked about the re-erection of a monument in honor of the atheistic philosopher Ludwig Feuerbach who died there in 1872. Christian Democrats opposed, but Socialists and Communists are stronger in that parliament. The majority voted for reconstruction of the statue, which was destroyed in 1933. Still more astonishing was the second ballot in which the Christian Democrats were defeated again. It was decided to use the old inscription on the monument, which was the theme of Feuerbach's whole philosophy: "Man created God in his own image." Both Catholic and Protestant churches protested, but in vain.

Another unfriendly gesture of the Socialists against the churches was the motion in the Hessian parliament to replace some hours of religious instruction in the public schools by more gymnastics. Reason given in the parliament was that "the greater number of lessons of religious instruction did not lead to more religiosity and fear of God." These two incidents are surprising because the relations between the churches and the Socialists have considerably improved in recent years.

LATE IN AUGUST another German church delegation will visit Moscow, in to West Germany this spring. Churchmen from both East and West Germany will participate as will Presidents Wilm and Held from Westphalia and Rhineland, Professor Iwand from Bonn University, and the representative of the Evangelical Church of Germany with the East Zone government, Dr. Heinrich Gruber.

LONG AGO it was decided that we would not have our usual annual Kirchentag (church rally) this year, but we were to have some smaller regional meetings. One planned in the East Zone was forbidden by the government, without any reason given. But last week the Kirchentag at the Lower Rhine met in Duisburg. The final assembly, held in the largest stadium, was attended by more than 30,000 people from all sections of the population. Remembering last year's Kirchentag, in Leipzig more than 12,000 people crowded five churches to hear President von Thadden-Trieglaff speak on "We will stay together."

At the end of August the Luther Academy will meet in Weimar. It will be the 26th meeting of this famous institution which was founded by Prof. Carl Stange, noted Luther scholar. This old man—he is close to 85 and still lecturing in Gottingen University—will speak again. All other speakers will come from East Germany.

Twenty-five thousand children from West Germany were invited to spend their summer vacations in youth camps in the East Zone. This action, started last year, is one of many propaganda tricks used there. The camps are said to be well equipped with food and money by governmental subsidies. On Sunday, July 24, 62 buses left the West to bring over more than 2,000 children who had accepted this invitation. There are no legal grounds for the West to stop this action. —REINHARD GROSCURTH

INDIANA

ULCA President F. C. Fry To Install New Synod Head

By ROBERT H. HEINE

FORT WAYNE—New president of the Indiana Synod, the Rev. Walter M. Wick, will be installed Sept. 18 by ULC President Franklin Clark Fry. The service will be held in First Church, Richmond, where Pastor Wick has served since 1948. He will assume his duties Sept. 1.

President Wick was elected at the synod convention, May 9-11, at Trinity Church, Terre Haute. He is a graduate of the University of Nebraska and Chicago Seminary, and was ordained in 1937. Near the end of August, President and Mrs. Wick and their five children will move to Indianapolis.

Former President Fred M. Hanes, who served the office since 1946, will be installed as superintendent of the Mulberry Lutheran Home for the Aged, Oct. 2. The Rev. Harold W. Reisch, director of Lutheran Inner Mission Society of Illinois, will preach at the installation service held at the Home.

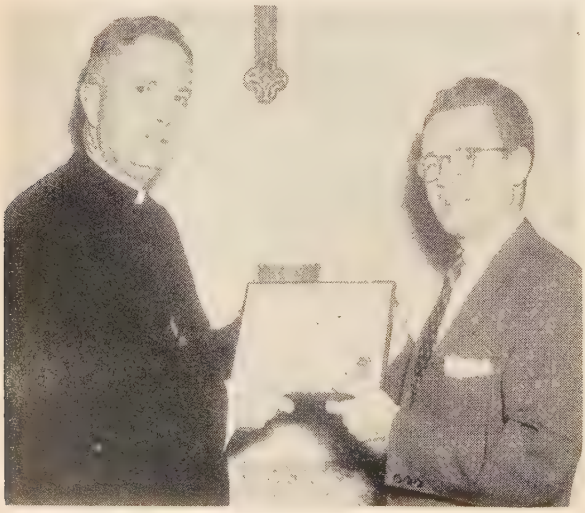
DEDICATION of new auditorium at Camp Lutherwald will be held Sunday afternoon, Aug. 28. Synod boards and committees will hold a retreat at the camp Aug. 29, 30, to transact business and plan activities.

St. Luke's Church, Fort Wayne, the Rev. John L. Seng pastor, dedicated a remodeled and enlarged church and parish hall June 19. Dr. Fred M. Hanes preached at the service, and Dr. Paul H. Krauss, pastor of Trinity Church, Ft. Wayne, preached at a service for Lutheran congregations of the area June 21.

St. Luke's Church, Logansport, the Rev. Walter C. Davis, Jr. pastor, and Fair Haven Church, Mulberry, the Rev. William J. Butt pastor, have completed church basement renovation programs.

The Rev. Gideon E. Wick was installed associate pastor and director of religious education at Trinity Church, Ft. Wayne, by his brother, the Rev. Walter M. Wick, president-elect of the synod, July 31.

The Rev. Bertel S. Larsen has resigned as pastor of First Church, Columbus, to become assistant professor of Latin and Greek at Gustavus Adolphus College.



PRESIDENT NAMED AMBASSADOR: Nomination of a president to become ambassador may sometimes raise intricate questions of protocol, but in the case of ULC President Franklin Clark Fry, nomination to membership in TWA's "Ambassadors Club" means that Dr. Fry is among "outstanding men who believe in the future of air travel." They are accorded some special privileges at airports. The church president has to cover many thousands of miles by plane every year. TWA's Herb Lynn presents the membership certificate.

CROSS OVER THE SEA" is raised on top of Kure Memorial Church at Kure Beach on the North arolina coast. Church was dedicated debt-free June 26. Pastor is the Rev. David F. Johnson.

ARYLAND

ane Pilot Commissioned or Service in Liberia

By LLOYD M. KELLER

BALTIMORE—William T. McKay, Jr., was mmissioned as missionary pilot-mechanic the Liberia mission field in his home urch, St. Luke's, Aug. 7. Dr. Herman L. lbert, Board of Foreign Missions staff retary for Liberia, preached the sermon l officiated in the commissioning service. Carl R. Simon, president of the Eastern nference, brought greetings of the synod. Luke's pastor, Dr. John C. Stuff, was rgist.

Missionary McKay, with his wife and ughter, will leave for Liberia Aug. 25. He l be the second pilot commissioned to and service the mission plane and will lace Paul R. Knecht of Akron, Ohio, o will return on furlough from Liberia September. Mr. McKay has had nine years' service in the U.S. Air Force and spent three years on duty in Japan. Recently he resigned his position as manager of the Municipal Airport at Frederick, Md., to accept the new assignment in Liberia.

Mr. McKay will be the second member of St. Luke's Church to serve under the Board of Foreign Missions as a missionary to Liberia.

DAVID LEE SCHEIDT was ordained to the ministry in Messiah Church, June 5, by Synod President J. Frank Fife. Messiah's pastor, the Rev. Raymond M. Miller, and Dr. Fritz O. Evers participated in the service.

MISS DOROTHY GETTEL, member of the Church of the Holy Comforter, the Rev. William E. Fox pastor, will enter full-time service as parish worker in St. John's Church in The Bronx, New York City, beginning Sept. 15. Miss Gettel, formerly a public school teacher, taught courses at synodical training schools in Frederick, Md., and at Lutheridge, Arden, N. C., during July.

ST. JOHN'S CHURCH, Brooklyn (Baltimore), claims the largest vacation church

MARYLAND . . .

school in the ULCA this summer, with 690 children enrolled and a daily attendance of 452 . . . St. John's congregation recently witnessed the 1,500th baptism conducted by their pastor, Dr. I. Wilson Kepner. Kerry Paul Potter, infant son of Mr. and Mrs. M. Joshua Potter, was the 1,500th person baptized in St. John's parish. The baby's father is assistant principal of Brooklyn Park High School.

HARRY A. MILLER, Baltimore industrialist and member of St. Mark's Church, was named "Man of the Month" in July by *Food Packer,* trade journal of the food packaging industry. A front-cover photograph and a full inside page spread tell of Mr. Miller's 50 years in manufacturing packaging machinery, and of his interest in civic affairs. He is currently a board member of Southern Home and Hospital of Baltimore, and board member of the Silver Cross Home for Epileptics. He has been president of St. Mark's Lutheran Brotherhood.

OHIO

"Christ Comes First" At Chautauqua School

By WARNER E. HOLMGREN

DAYTON—More than 375 persons attended all or part of the Chautauqua Lutheran summer school at Chautauqua-on-the-Miami River, July 17-22. Full-time registrants totaled 136. Theme of the school was "Christ Comes First."

Speakers included Dr. Carveth P. Mitchell, First Church, Mansfield, who reported observations he had made during a recent trip in the South Pacific, and taught a daily Bible class. Dr. Paul P. Anspach, Foreign Missions Board secretary, told of the church's work in Malaya, which he recently visited. Pastor Richard W. Powell, synodical director of Christian education, led evening outdoor chapel services.

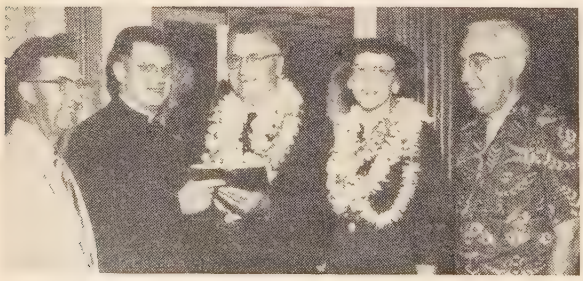
Dean of the school was Pastor Warner E. Holmgren, Second-Trinity Church, Dayton, and Pastor Paul L. Bressler, Emmanuel Church, Germantown, was registrar.

Teachers were Mrs. Ray Sittason, Judi Conover, both of Norwood; Pastor and Mrs. Paul R. Getter, Versailles; Mrs. Warner Holmgren, Dayton; Pastor Alton N. Allbeck, Toledo; Pastor Samuel Hoeflich, Springfield; Pastor Warren W. Powell, Mansfield; Pastor Emmett L. Schmitt, Dayton, and Pastor William O. Calvert, North Industry.

Forums were led by Dr. Mitchell; Dr. Anspach; Dr. Walter E. Bradley, Findlay; Dr. Roland C. Matthies, Wittenberg College treasurer; Dr. Willard D. Allbeck, Hamma Divinity School professor; and Dr. Rudolph Walborn, West Carrollton.

Miss Florence Fray, Luther League of America missions secretary, led a Leag workshop. Choirs were directed by the Re Arthur J. Laughlin, Vandalia, and Mr Harry Kley, Dayton.

The week-long program closed with t showing of "Growth of a Soul," writt and produced by Pastor Lorn L. Spen Lewisburg. It was announced that Pas Spenny will be dean of the 1956 schc scheduled for July 15-20.



AT HONOLULU AIRPORT, re to continue their journey Tokyo, Iowa Synod President Mrs. Alfred J. Beil bid farewel their hosts. Pictured left to r are Pastor James M. Finc Pearl Harbor Church; Pastor G O. Balsley, Church of Honol Dr. and Mrs. Beil; Captain Lu Gerhart, fleet chaplain, U.S. N

ACIFIC

Hospital in Sitka, Alaska Managed by Pacific Synod

By ARTHUR E. WULF

PORTLAND, ORE.—Pacific Synod has taken er management of the Sitka, Alaska, Com- nity Hospital. In November 1954 the ty of Sitka requested the synod control e 25-bed hospital. Consequently, a syn- ical hospital board was set up. Members e Pastors John L. Cauble, Salem, Ore.; rvey C. Coovert, Juneau, Alaska; Fred- ck Knebel, Sitka; Mr. Frank Kuehn, and . Joseph Rude.

New business administrator of the hos- al is Mr. Gill Nordling, synod treasurer, o assumed duties July 18. Sister Ruth tzsch, Philadelphia Motherhouse, will ve as laboratory technician and super- or of nurses. Sister Anna Ebert, Balti- re Motherhouse, and the Rev. Francis A. arer, Inner Missions secretary, ULC ard of Social Missions, have served in an isory capacity in setting up the program.

NINETY PER CENT of synod pastors are ing youth at five summer Bible camps. ollments are averaging 100 to 150 at

GROUNDBREAKING service for first unit of new Church of the Reformation, Baltimore, Md., was held May 29. Last year the congregation sold its building. Sinking spades into site of planned $175,000 building, are Pastor Howard F. Reisz, synodical religious education director, and church council members. Below, Pastor Floyd A. Paules, Our Saviour Church, Haddonfield, N. J., lifts first spadeful from site for $154,000 Donald F. Irvin memorial parish education building. Building Committee Chairman John G. Yerkes and church councilmen assisted. Dr. Irvin was a former pastor of the congregation, late of the Chicago Seminary staff.

CONFIRMATION CLASS of Frederick Church, St. Thomas, Virgin Islands, numbered 34 this year. Congregation, organized in 1666, is among oldest Lutheran churches in North America. Pictured with class is Pastor James G. Amos (right) and Student Interne George E. Handley, who soon returns to Mt. Airy Seminary.

PACIFIC . . .

Lutherwood, Lake Samish, Wash.; Camp Colton, Ore.; Lutherhaven, Coeur d'Alene, Idaho; Luther Heights, Alturas, Idaho; and the synodical parish education committee's Summer Assembly at Lake Samish.

Dr. Walter I. Eck was honored June 26 by synod congregations at St. James' Church, Portland, Ore., celebrating the 50th anniversary of his ordination and 40th successive year as synod secretary. A "This Is Your Life" program reviewed his long ministry.

The Rev. and Mrs. Edward B. Meyer were commissioned missionaries to British Guiana on July 17 at a service in St. Mark's Church, Salem, Ore. Dr. Carl V. Tambert, Foreign Missions Board member; Pastor John L. Cauble, St. Mark's, Salem; and Dr. L. H. Steinhoff, synod president, participated in the service. The Meyers will leave from New Orleans Aug. 25.

Excellent results have been reported by synod congregations using the "Sector Plan of stewardship. Hope Church, Klamath Falls, Ore., has completed a combined building fund and budget program. St. Paul's Church, Spokane, Wash., will complete its program in September. Other synod congregations will launch programs later this year.

INSTALLATIONS: The Rev. Paul J. Baughman as pastor of Faith Church, Everett, Wash., July 10 . . . The Rev. Howard L. Baumgart, Pacific Seminary graduate, Emmanuel Church, Willamina, Ore., June 12 . . . The Rev. Warren W. Pechman as pastor of Faith Church, Salem, Ore.

Parsonage dedications were held at Epiphany Church, Portland, July 10, and at St. John's Church, Tacoma, Wash., July 24 . . . Fifteen Luther Leaguers plan to travel 5,000 miles to the LLA national convention in Ann Arbor, Mich.

CONSTRUCTION: Good Shepherd Church, Salem, Ore., will dedicate its building Aug. 28 . . . Good Shepherd Church, Pocatello, Idaho, broke ground July 10 . . . In first stages of building programs are Redeemer Church, Boise, Idaho; Grace Church, Victoria, British Columbia; Prince of Peace Church, Seattle, Wash.; St. Mark's Church, Salem, Ore.; St. Mark's Church, Portland.

PENNSYLVANIA

Area Home Mission Activity Parallels Community Growth

By VIGGO SWENSEN

HARRISBURG—Home mission activity in the Harrisburg area is keeping pace with new housing developments and growing suburban centers. For ten miles east of the city, Lutheran churches are located or planned at intervals of about two miles.

Zion Church, Penbrook, with 721 confirmed members, is planning to serve a new apartment housing project. Two miles east of Penbrook, Shoops Church, organized in 1783, voted to become a mission, called the Rev. George C. Serbe, Jr., as its leader . . .

will relocate in a nearby area. Two miles farther east Mission Developer Charles H. Ruby is establishing a new mission.

Two miles beyond, near Linglestown, Christ Church has just been dedicated. It is one of four congregations served by Pastor Lloyd W. Kleinfelter. In order to care for growing areas nearby, the congregation plans services every Sunday. Christ Church was formerly a union church which sold its share of the property to the Evangelical and Reformed congregation, relocated and built a new church.

Dr. Martin L. Tozer, superintendent of home missions and rural work, recently visited Karthaus to investigate mission possibilities near the 84-square-mile tract where Curtiss-Wright's new research and development center will be located. This area, to be named "Quehanna," is one mile from Oak Hill Church of the Karthaus parish. No accurate figures on prospective population are available as yet, but the board stands ready to act if opportunity affords.

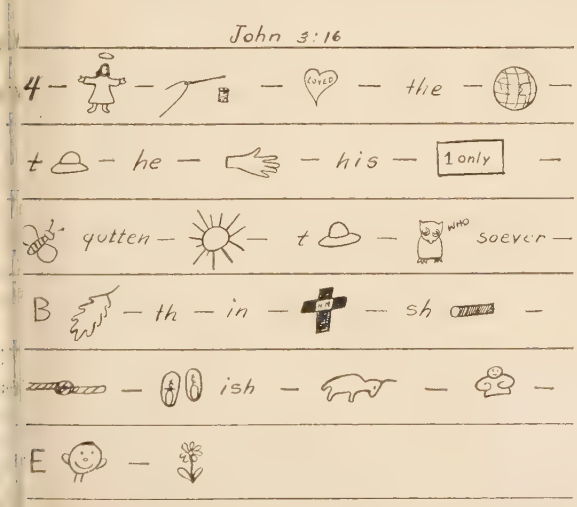
At its July meeting the synodical Home Missions Board elected the Rev. David R. Hoover, McConnellsburg, president and the Rev. Harold F. Minnich, Denver, vice president.

BROTHERHOOD CENTRAL of the Harrisburg area, Spencer Arnold, president, is sponsoring a stewardship rally at Memorial Church, Sept. 8. Paul Folkemer, past president of Lutheran Laymen's Movement, will address the group. Goal is 300 laymen and pastors in attendance. Date of annual Reformation Rally (one of Brotherhood Central's projects) has been changed from Oct. 30 to Nov. 6 in order to secure Dr. Edwin Moll, Board of Foreign Missions secretary, as speaker.

CHRIST CHURCH, Harrisburg, recently reactivated about forty young adults known as the Board of Stewards of the congregation. Their job: to help the church council in bringing lapsed families back to the church. At monthly meetings the men indicate progress made in calling on the families assigned them. The pastor, Dr. Jacob E. Rudisill, or

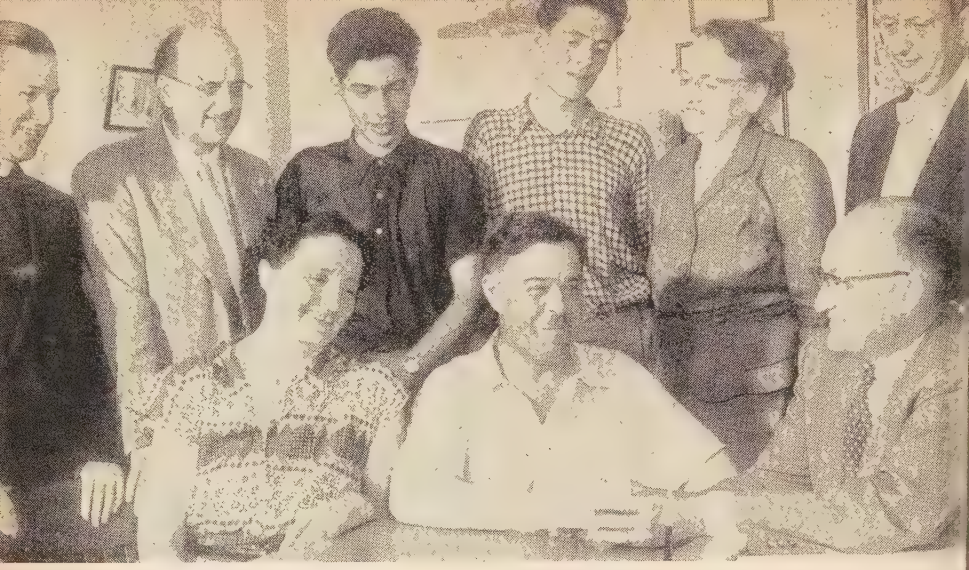
FOUR-YEAR-OLD STARTS NEW BIBLE TRANSLATION

Four-year-old Allen objected when he learned he was to recite a Scripture lesson in vacation church school at Church of Our Saviour, Coatesville, Pa. "I want to read it the same as the big boys do," he insisted. That day Allen took his problem home to "Mommy," asking her to "please write it so I can read it." Allen suggested symbols and "Mommy" made a copy of John 3:16 in little Allen's language. The following day Allen stood before the school and clearly read the pictorial verse which he inserted in the Bible.



This copy of Allen's verse shows that all the symbols are clear, except, perhaps, the last line. When it came to "everlasting life," Allen's mother had a problem.

So Allen advised, "Well, when you have a lot of candy and it lasts for a very long time that would be 'everlasting.' So put down a boy who is happy because his candy is everlasting." Of course, a flower was, in his mind, most descriptive of "life."



REFUGEE FAMILY receives official welcome in Columbus, Ohio, on behalf of all Iron Curtai refugees immigrating to Ohio. Maria and Martin Hesch, formerly of Romania, are shown we comed by the Rev. Clyde N. Rogers, chairman of Governor's Advisory Committee on Refuge Relief and Ohio Council of Churches official. Looking on (left to right) are the Rev. Joh Staunton, Columbus Catholic Welfare Bureau; the Rev. Frederick M. Otto, pastor of St. Mark Church, Fremont, vice chairman of the Governor's Committee, and Lutheran Refugee Servic representative; Johann and Martin Hesch, Jr.; Margaret A. Mahoney, Ohio Industrial Relatio Department director; and Rabbi Jerome D. Folkman, Temple Israel, Columbus.

PA.: HARRISBURG . . .

a guest speaker, provides inspiration, a councilman provides luncheon—and the workers "go out to woo and win lapsed souls for the Lord."

The Rev. Chauncey Varner, director of youth work for the Pennsylvania Council of Christian Education, announced that hundreds of college and high school students worked without pay helping rural and urban churches in vacation school programs this summer. One of the four work projects of the Council was the redecorating of the Evangelical United Brethren Church in Elverson.

A total of 450 pupils of the Palmyra-Londonderry Joint Schools have completed the weekday school of religious education course conducted by the Palmyra Council of Churches. ULC Pastor Charles A. Chamberlin of Palm United Church was superintendent.

Nursing School Awards Captured by Lutherans

By CARL W. WEBER

PHILADELPHIA—Lutheran nurses receiv five awards presented at Philadelphia Gener Hospital graduation exercises. Miss Mab I. Traubel, member of Immanuel Churc Burholme, was awarded the Gold Med highest honor conferred by the nursi school, as well as the Ruth Bradley awa established by "This Is Your Life," a the Student Government Activity Awa given by the student government associatio

Miss Katherine V. Heiges, of Beth Church, was awarded the Medical Disea Nursing Award. Miss Mary L. Miland of Holy Trinity Church, Northampton, w the highest scholastic average award giv by the faculty of the nursing school.

A Lutheran Nurses' Guild can be star

the synodical Board of Inner Missions, id the Ministerium of Pennsylvania. Since 02 institutional chaplains of the board ve been giving student nurses spiritual idance. The board has also promoted an nual "Florence Nightingale Day" among e nurses because of her relationship to the theran diaconate.

At its June meeting the Inner Mission ard, together with numerous area inner ssion agencies, sent an invitation to the theran World Federation to hold the 1957 ernational inner mission conference in iladelphia.

"Meet the Press"—a panel program involving church members—is conducted at congregational meetings by Messiah Church. Sister Anna Ebert, Philadelphia Deaconess School dean, recently was interviewed by the panel with Pastor Ross H. Stover as moderator.

LATEST PROJECT of the Philadelphia Semi- y Women's Auxiliary got underway in he. The library rotunda at the seminary being completely renovated and furnished h new equipment.

Officers of the auxiliary were elected in ie. They are: Mrs. George B. Ammon, sident; Mrs. S. White Rhyne, Mrs. Paul mieder, and Mrs. David Jaxheimer, vice sidents; Mrs. Ivan Hagedorn, Mrs. Lu- r Waidelich, and Mrs. Arthur Getz, sec- aries; and Mrs. Edgar C. Crouthamel, asurer. The auxiliary now counts 15,000 mbers.

Atonement Church burned its mortgage a special service recently. Mortgage was urred in 1951 when the church's interior renovated and two manual pipe organs e enlarged. The Rev. Herbert W. Toba- , was guest speaker; pastor is Malcolm Albright.

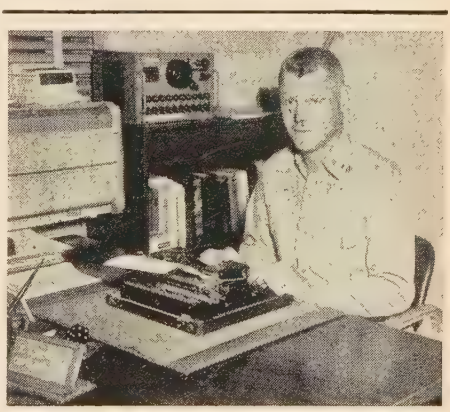
ORDINATION SERVICES were held at St. hael's Church, Germantown, June 30 the Rev. Harold L. Hasenauer and the . Lawrence R. Tropp, graduates of Phila- hia Seminary. Dr. Charles M. Cooper, isterium president, was guest speaker.

CONFERENCE BROTHERHOOD elections took e during the spring convention held at Trinity Church, Manoa. Mr. Paul I. Folkemer, past president of the Lutheran Laymen's Movement, addressed the group. Mr. Percy L. Smith was named president. Other officers elected were: Carl Helbing, Theodore R. Goller, Fred W. Rochelle, Albert G. Bauer, William N. Weikel, William D. Haring, Adolph C. Sterling, and Harold L. Oberholtzer.

FOUR CHURCH COUNCILMEN assisted Pastor Peter J. Dexnis at Advent Church in the administration of Holy Communion as an experiment at services in July. Communicants received the bread and wine from two councilmen while Pastor Dexnis said the words of institution. Pastor Dexnis recently attended an evangelism conference at Chicago Seminary, Maywood, Ill., in preparation for the 1956-57 ULC evangelism program.

AROUND THE CONFERENCE: Pastor Martin C. Wisznat, St. Paul's Church, was guest speaker at Camp Whitmer's Open House on July 17. Pastor Matthew J. Kerestes, St. Simeon's Church, led the service . . . Second session of vacation church school will begin Aug. 22 at St. Paul's Church, Ardmore. A

(*Continued on page 47*)



NEW ASSIGNMENT: Two-year tour of duty aboard USS Salem takes ULC Chaplain Robert J. Schneck to the Mediterranean. Pastor Schneck served as regimental chaplain of the 6th Marines at Camp Lejeune, aboard the USS General Randall, and with naval forces in Europe, Korea. He's been 12 years in the Navy.

Guilty Verdict Ends Northwest Synod Heresy Trial

Suspension From the Ministry Advised by Trial Committee

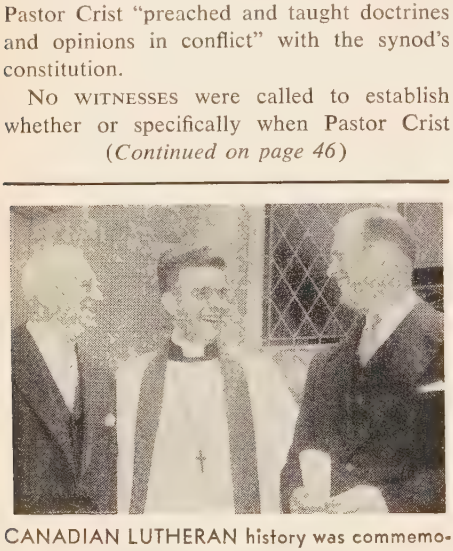
By CHARLES A. PULS

MILWAUKEE—The first heresy trial in Northwest Synod's 60-year history ended July 28 after two grueling days at Pentecost Church, Milwaukee, with the Rev. George P. Crist, Jr., 31, of Durham, Wis., declared guilty on nine counts of deviating from church doctrine and recommended for suspension from the Lutheran ministry by a "jury" of seven pastors.

Previously, the young pastor, graduate of Carthage College and Northwestern Theological Seminary, Minneapolis, had been investigated by a committee of pastors which formally preferred 14 charges against him. This committee had found evidence that Pastor Crist "preached and taught doctrines and opinions in conflict" with the synod's constitution.

NO WITNESSES were called to establish whether or specifically when Pastor Crist

(*Continued on page 46*)



CANADIAN LUTHERAN history was commemorated when Senator John J. Kinley donated choir pews to St. Peter's Church, Ottawa, in honor of the birth of Lutheranism in Canada. Taking part in dedication service were (left to right) Senator Kinley, Pastor Arthur F. Conrad, and the Hon. Robert Winters, all Nova Scotians.

Nine Charges Are Upheld, Committee Acts Unanimously

By ROBERT A. BARTELS

MILWAUKEE—Pastor George P. Crist, J was called before the trial committee Ju 27. The Rev. Charles F. Burmeister, M rinette, Wis., chairman of the board's pr liminary investigating committee, present the case for the synod to the trial committe Pastor Crist, with the help of his represe tative, the Rev. John H. Gerberding, pr sented his own defense. After listening ten hours of charges and answers, and aft spending four more hours in deliberati based on evidence submitted by both sid the committee handed down its verdict.

The committee unanimously sustained t charges that Pastor Crist:

—Has abandoned the fundamental pr ciples of Scripture interpretation whi guided Luther and the formulators of t Lutheran Confessions.

—Denies the Virgin Birth as the Scr tures teach it and holds and teaches th Jesus was the natural son of Joseph a Mary.

—Denies the actual physical resurrect of Jesus Christ as taught by the Holy Scr tures.

—Has deviated from the Lutheran d trine of the Real Presence in the Sacram of the Altar, denying the oral reception all communicants of Christ's true body a blood.

—Denies the actuality and historicity some of Jesus' miracles, especially th which reveal our Lord's dominion over realm of nature.

—Denies that Jesus was transfigured that he ascended bodily or physically i heaven as the Scriptures teach.

—Denies the efficacy of intercess prayer except insofar as it leads the petitio to be active in the service of others, refu

approve direct address to Jesus Christ in ayer and does not believe or teach that sus Christ hears prayer.

—Has publicly taught and approved others o teach that children should not be en- uraged to think of our Lord Jesus Christ loving us here and now except in the se and to the extent that one of us loves other unselfishly.

—Denies that God created man in the be- ning good and without sin, but says that in is sinful as man and not because of an tial act of mistrust and disobedience by ich at one time sin entered the life of race.

THE TRIAL COMMITTEE rejected unani- ously the charges that Pastor Crist:

—Does not believe or teach the Lutheran trine of baptismal regeneration.

—Had taught children should not be en- uraged to sing "Jesus Loves Me."

—Had "violated the sanctity and evaded responsibility of the pulpit."

—Had failed to set forth the Gospel in fullness.

—Has confused Law with Gospel.

AT THE BEGINNING of the trial, Pastor st asked that the charges and whole pro- dure of the trial be dismissed, stating that y were unconstitutional inasmuch as the rpretation of the Holy Scriptures and historical Confessions of the Lutheran urch is not perscribed by the synod's con- ution, in which the Old and New Testa- nts as the Word of God are the only in- ible rule of faith and practice, and the eds and confessional books of the Lu- an Church are called "a true exposition defense of that Divine Word; by which and confession all questions of faith and ctice shall be decided."

The committee did not grant this request dismissal on the grounds that the Holy ptures and the accepted Confessions of church "are the only bases for judgment his case, and the merits of the accusa- s as well as the merits of the defense the same had to be determined by the y Scriptures and the Confessions of the urch."

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Sunday School 9:30 A.M.

WISCONSIN . . .

(*Continued from page 44*)

preached or taught heretical views, f
much of the trial centered about 18 sermo
he delivered earlier this year, prior to h
investigation by the synod. The sermo
were submitted to the investigators as re
resenting the present admitted status of M
Crist's theological beliefs. Before the seve
pastor trial committee, Mr. Crist would r
recant.

Mr. Crist defended himself. His cou
selor was the Rev. John H. Gerberding, He
Cross Church, Menomee Falls, Wis.

It is reported that a member of Mr. Cri
congregation initiated the investigation
making a formal complaint to synod a
conference officials. The informer was
a witness at the trial.

Chairman of the trial committee,
Paul W. Roth, Milwaukee, retired past
stated at the trial's opening that it would
no way resemble a law case, "but by
trial, the church examines herself and
doctrines before Christ."

Said Prosecutor Charles F. Burmeis
pastor at Marinette, Wis., "It is healthy
the whole church to go on record tha
will not tolerate teachings in conflict v
the faith it officially professes."

George P. Crist, Jr., now suspended fr
the ministry on recommendation of the t
committee, has held that literal interpr
tion of Scriptures and belief in traditio
church dogma is not vital to the Chris
faith. "Dogma," he said, "should be in
preted flexibly and freely." As a Protes
he believes it his right to believe as he d
The Synod of the Northwest believes
he must hold, teach and believe what
Lutheran Church teaches, if he desire
continue as a Lutheran pastor.

THE ACTION that found him guilty on
counts and innocent on five, and w
recommended suspension from the mini
will be reviewed at the synod meeting t
held in the "trial church" next May.

The trial committee also recommen
that Mr. Crist and his family be given
quate financial support by the North

nod until it takes final action in the case. was reported that Mr. Crist decided to d his ministry and take up teaching.

In addition to Chairman Roth, other mbers of the trial committee were: Dr. C. M. Ahlen, Northwestern Seminary ofessor; the Rev. Robert A. Bartels, Bill-s, Mont.; the Rev. R. R. Doering, Platte-le, Wis.; the Rev. Ingolf B. Kindem, Ap-ton, Wis.; the Rev. Arno D. Martin, Mil-ukee; and the Rev. Harold N. Stoffel, Crosse, Wis.

Two other pastors in the Milwaukee area being investigated at the present time.

The trial was held under provisions of Northwest Synod constitution which call a trial committee of seven pastors after eliminary investigation has shown evidence deviation from the constitution's provi-ns. The accused has the privilege of se-ting three of the seven members of the al committee. If the charges made against accused are sustained by the trial com-tee, he has sixty days in which to file an peal to the synod, or the committee's ommendations become the synod's own.

: PHILADELPHIA . . .

(*Continued from page 43*)

nplete new program is scheduled . . . ish house at Messiah Church, Larchmont, s dedicated in June. Superintendent Roy Winters, synodical Home Missions Board, the service.

he Rev. William G. Rappold resigned as tor of St. Paul's Third Church, Easton, 17, to become pastor of Church of the leemer, Penndel . . . A Sunday vesper ice for patients, staff and visitors at kenau Hospital is held weekly.

ister Lois Stormfeltz, Baltimore Mother-se, has been assigned to St. Paul's rch, the Rev. M. C. Wisznat pastor . . . er Grace Faber will begin work in Sep-ber at Holy Trinity Church, Willow ve, the Rev. Alvin O. Shiffer pastor . . . er Elaine Dunlap will teach kinder-en in Zion Church, Wilmington, Del., r attending summer school at Temple versity.

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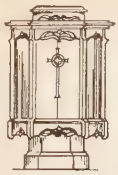

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—CHANGES OF PASTORATE—

Georgia

Rau, Harry L., Jr. From Holy Trini Church, Elberton. To Oglethorpe parisi Macon Co.

Indiana

Schreck, Clifford L. From Second Churc Richmond. To Monroeville parish.

Wick, G. E. From Grace Church, Musc tine, Ia. To Trinity Church, Fort Wayn religious education director and associa pastor.

North Carolina

Lineberger, Henry F. To Silver Valle Lebanon parish, Lexington.

Misenheimer, Ernest L., Jr. From Cen Grove Church, Kannapolis. To assista to president of North Carolina Synod.

Petrea, B. E. From Nazareth Chur Rural Hall. Retirement.

New Jersey

Fairclough, Frederick. From The Sav Church, Trenton. To Zion Church, R way.

——DECEASED——

THE REV. WALDEMAR L. GALLE KAMP, 61, retired pastor of the Frackvi Pa., parish, died July 20 at Allentown (P Hospital.

Born in Brooklyn, N. Y., in 1894, Pa Gallenkamp was the son of the late R A. O. and Christine (Volker) Gallenka He was graduated from Muhlenberg C lege, Philadelphia Seminary, and was dained in 1921. During World War I served three years as an infantry officer.

Pastor Gallenkamp spent his entire year ministry at Zion Church, Frackv retiring three years ago. He also ser on the Good Shepherd Home board of t tees. Members of the Gallenkamp fa have served in the ministry since 1716.

Surviving are a brother and three sis

Funeral service was conducted July 2 the Frackville church with the Rev. R R. Hartzell, president of Pennsylv

inisterium's Allentown Conference; the v. William H. Marburger, Pottstown conence president; and the Rev. Conrad W. ker, superintendent of Good Shepherd me, officiating. Interment was in Forest lls Cemetery, Scranton.

THE REV. JOHN A. MATTHIESEN, . pastor emeritus of Trinity Church, Tren-, N. J., died July 20 at his home in rdley, Pa.

Born in Flensburg, Germany, Pastor Matesen attended Brecklum Seminary and el University. He came to the United ates in 1906 and attended Midland Col-e and Western Seminary.

Before retirement in 1951, Mr. Matthiesen ved Trinity Church, Trenton, for 22 ars. Previous pastorates included several Nebraska and Chicago, and one in Balore, Md. Pastor Matthiesen gained nanal recognition in 1936 as spiritual ader of Bruno Hauptmann, convicted Lindgh baby kidnapper.

Surviving are his wife, Nettie (Gregesen), l son, Paul C., at home, and two sisters, s. Dora Gmelok and Mrs. Anna Anderof Germany.

Funeral was held at Trinity Church, Tren-, July 23 with Pastor Christian M. Han-, New Jersey Synod President Edwin H. udten, and Dr. Henry W. Harms of yertown, Pa., officiating.

SISTER FLORA BELLE OHLER, retired aconess of the Motherhouse at Ruxton, l., died July 21 at the age of 89.

Born at Emmitsburg, Md., she entered the aconate in 1907 and served in the follow- institutions: National Lutheran Home the Aged, Washington, D. C.; Tabitha me, Lincoln, Neb.; Tressler Home for ildren, Loysville, Pa.; Tiding Over Home, ooklyn, N. Y.; and Good Shepherd Home, entown, Pa. She retired in 1945.

She is survived by a brother, Edward, and eral nieces and nephews.

Funeral service was conducted at the therhouse Chapel, July 23. Interment in Elias Church cemetery, Emmitsburg.

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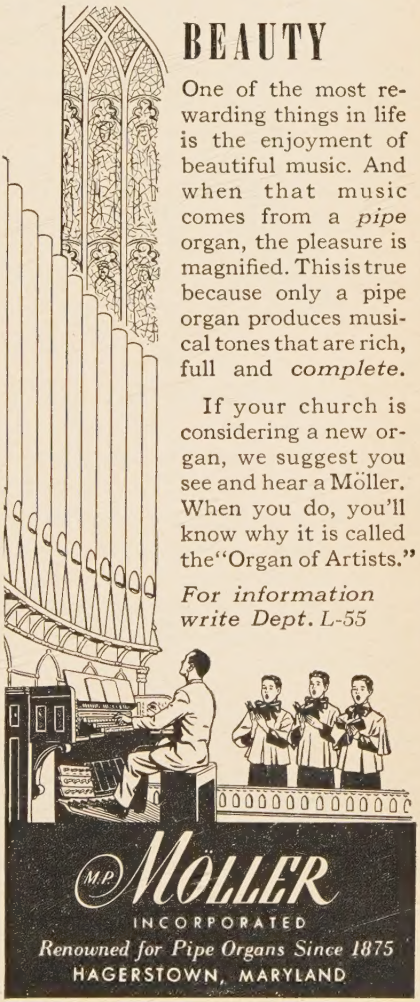
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IN CONCLUSION . . . . . .

No doubt Charles C. Hushaw of the United Lutheran Press, Radio, and Television Department often dreams of breaking a story that will get eight-column headlines across the continent. There was a ULC story last month that got an uncomfortably large number of headlines of that size.

Hardly any newspaper in America failed to print some of the story. *Time* magazine last week gave it almost three columns, including two pictures—the most liberal treatment of ULC news which I can recall in that periodical.

But this was a tragic story, one that all of us hoped might never have to be printed. Pastor George Crist was found guilty of deviation from Lutheran doctrine on nine important points, and was suspended from his ministry in the Synod of the Northwest. Two other pastors are under investigation on similar charges, so there may be more headlines.

I have had letters from two of the accused pastors, from some members of the investigating committee, trial committee, and others closely involved in the case. I could fill pages with the information I received. As usual, it's easier to form an opinion of who is right and who is wrong than to understand the influences and motives which produce a specific situation.

Pastor Crist was obviously outside the boundaries of theological opinion which we consider proper in our church. He seems to have mixed up some of the old liberalism—represented by the 19th century German theologian, Albrecht Ritschl—with the existentialism of such a present-day German theologian as Rudolf Bultmann. Most pastors in their student days should be expected to get interested in these various teachings, a work their way through to a clear und standing of why the church holds to t doctrines it calls orthodox.

There is a stubborn problem, thoug for us Protestants. One man who wr to me quoted my "Conclusion" of l Nov. 10 where I mentioned that ea Protestant must seek faith for himse rather than have it dictated to him by infallible church. "It's a big adventure be a Protestant," I closed. "Our da lives consist of encounters with the livi God. If we get too lazy for that, might as well be Roman Catholics."

The Protestant problem is how study and think freely, and yet to co to conclusions which square up with c church's age-long understanding of t Scriptures. Luther ran into this probl in the early years of the Reformati when people who had been released fr Roman Catholic authority wanted plunge to the opposite extreme of n believing any of the biblical revelati "The Spirit can speak directly to us n as it spoke to the writers of Scriptur they said.

This is a risk we run, as the incid in Milwaukee demonstrates. The rema able fact is that we Lutherans hold gether so well in our faith, without a pope to define doctrine for us. The H Spirit does speak to us. But when word we receive does not correspo with the teaching of Scripture, we kn we have misunderstood.

The Bible isn't our pope. It does produce our faith for us. The faith co from the Holy Spirit. But the Bible the Spirit's instrument in teaching us living Word of God.

—ELSON RUF

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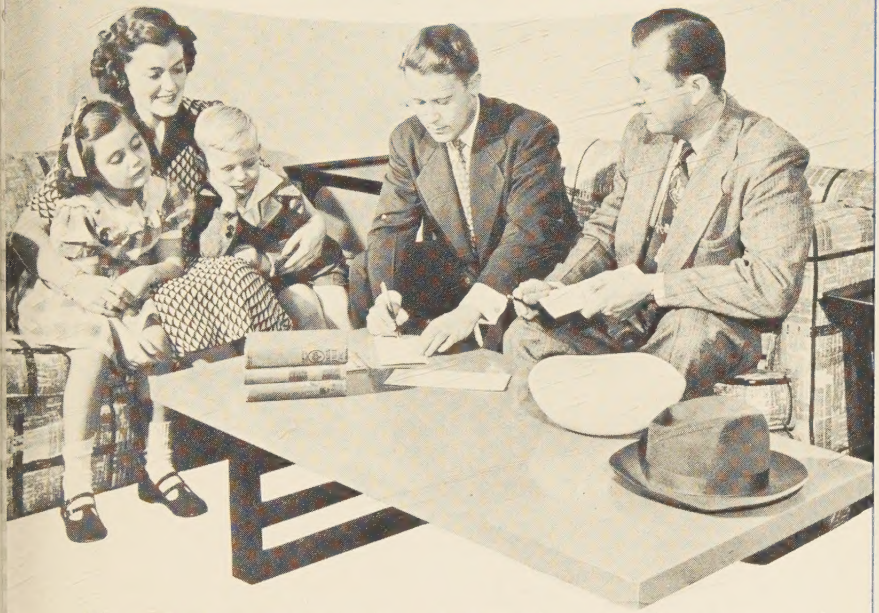

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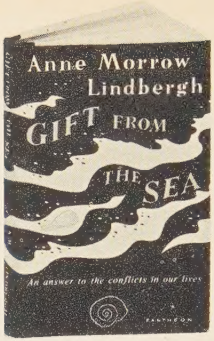

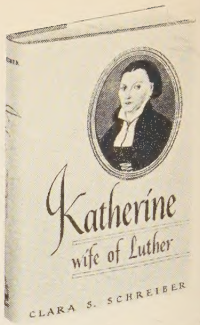

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